English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

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Categories of Zakah recipients

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The first, second, third, and fourth questions of Fatwa no. 6375

Q 1: Who are the people entitled to receive Zakah (obligatory charity)? Would you please explain each deserving category?

A: Zakah is to be paid to the eight categories mentioned in the Saying of Allah: ﴾Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah's Cause (i.e. for Mujahids [those fighting in Allah's Cause]), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.﴿

The poor are those who live at a bare subsistence level. The needy are the destitute, who have nothing at all. Some scholars hold that the opposite is true in defining the two categories previously mentioned, which is the preponderant opinion. "Those employed to collect the funds..." are people assigned by the Imam (ruler) of Muslims or his deputed authority to collect Zakah. This category also includes Zakah clerks and distributors. Those who have been inclined toward Islam are people who have embraced Islam recently, but their Iman (faith) is still weak so their hearts need to be leaned toward Islam. On the other hand, the Saying of Allah: ﴾...and to free the captives...,﴿ signifies freeing male and female slaves as well as war captives and helping Mukatabs (slaves with an agreement to buy their freedom) from Zakah money. "... For those in debt...," signifies people who incur debts for a legitimate purpose, but cannot pay them back.

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This category also comprises those who go into debt to reconcile between two disputing parties in a Shar`y (Islamically lawful) way. The Saying of Allah: ﴾...and for Allah's Cause...,﴿ refers to the category of warriors and Murabits (frontier guardians in Allah's Cause) who are entitled to receive Zakah money to pay for the expenses of discharging their tasks. The last category is the wayfarers, meaning travelers who are cut off from their homeland and all financial resources. They are to receive a sufficient amount of Zakah money that covers their needs until they reach their homeland, even if they are well-off there. For more detailed information, you may also refer to the Tafsir (exegesis of the meanings of the Qur'an) of Al-Baghawy and Ibn Kathir.

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Q 2: Are employees whose monthly salary does not cover their needs entitled to Zakah (obligatory charity)?

A: If the monthly salary of an employee is not enough and they do not have any other income to cover their needs, they are deserving recipients of Zakah. They should be given as much as necessary to help them pay for their lawful living expenses, as employees under such circumstances are considered needy people.

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Q 3: Are those employed to collect and distribute Zakah (obligatory charity) entitled to receive a share of it? If yes, what is the proportion they are to receive?

A: If such people are employed by the ruler or the authorities, it is permissible for them to receive whatever proportion is given to them from Zakah even if they are rich.

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Q 4: if a man gives me a sum of money to distribute

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among the poor, and a whole lunar year passes without distributing the whole sum, will I get sin? Is it obligatory that Zakah (obligatory charity) be distributed before the elapse of a whole lunar year, knowing that I did not distribute the whole sum because I did not find those really deserving it?

A: It is mandatory upon whomever is assigned with distributing money of Zakah in the ways prescribed in Shari`ah (Islamic law) to hasten in giving it to those really deserving it as much as he can, even if he has to give it to the needy in another country.

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Q 8: Is it permissible to give Zakah (obligatory charity) to a debtor? In other words, is it permissible to give Zakah to a person who incurred debts to buy a piece of land, clothes for his children, or a car to help him fulfill his necessities?

A: A person who was obliged to make a debt to have his own house, buy adequate clothes for himself or for those who are under his care such as his parents, children, or wife, or to buy a car to use for earning his as well as his family's livelihood and who is not able to pay back his debt is entitled to receive from Zakah money. Conversely, if such person made the concerned debt to buy a luxurious land or car just to entertain themselves; they are not to receive from Zakah.

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Fatwa no. 2716

Q: To whom should Zakah (obligatory charity) be paid? Should it only be given to monotheists who regularly perform the obligatory Salahs (Prayer) or is it sufficient that the person is Muslim? Also, is it permissible to give Zakah to relatives who do not live in the same country?

A: Zakah should be paid to those whom Allah (Exalted be He) specified in His Saying: ﴾Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah's Cause (i.e. for Mujahids), and for the wayfarer (a traveler who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.﴿ It should be given only to those who are obviously Muslims. This is because the Messenger of Allah (peace be upon him) said to Mu`adh ibn Jabal when he sent him to Yemen: ﴾Tell them that Allah has enjoined upon them - Muslims - the paying of Zakah to be taken from the rich and given to the poor among them.﴿ The more the poor or the needy are pious and obedient to Allah, the more they deserve to receive Zakah than others.

On the other hand, the basic ruling regarding Zakah is that it should be given to the poor in the same region from which it has been collected. This is supported by the Hadith quoted above.

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However, it is permissible to send Zakah to another country if there is a need to do so. Such a need may be, for example, that the poor of the other country are in greater need or that they are, besides being poor, relatives of the Zakah payer.

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Fatwa no. 1277

Q: A man has some farmland, and he has two cows, two bulls, a camel, and a donkey. Some farmers work on his land for a yearly income of 800 Sa` (1 Sa`a = 2.172 kg) of corn and a Sa` of corn can be sold for 3 Saudi riyals. One of the farmers has no other source of income but what we mentioned, and he buys food and clothing for himself and children from it. Bearing in mind that a kilogram of meat here costs 20 Saudi riyals and the farmer buys all his needs from his income, which he gets once on a yearly basis, and also pays the rent of his house from it. Is he considered a poor and needy person? Is he entitled to social security? Please, advise us.

A: Allah (Glorified and Exalted be He) mentioned the categories of people that have a right to Zakah (the poor and needy). They are those people who do not have what suffices them, so they should be given what suffices them and their families for a whole year. Anyone who possesses any property that is liable to Zakah but it does not suffice them for a year, cannot be regarded as rich. If the person who hires the farmers gives them enough grain to suffice them for one year, then they should not

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be given anything from Zakah and they should not take anything from social security, because they are not included among the poor. However, if their income does not suffice them for a year, then it is permissible for them to take from Zakah what will suffice them, because they are then considered to be one of the categories that have a right to be given the Zakah.

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Fatwa no. 7053

Q: Sometimes when people begin to distribute Zakah (obligatory charity), some Bedouins, Yemenis, or other citizens come claiming that they are poor people. Since it is impossible to know whether such people are truthful, is it permissible to give them Zakah? Please advise, may Allah protect and guide you to all that pleases Him.

A: If such beggars are very likely to fall under the categories of Zakah deserving recipients which are mentioned in the Saying of Allah: ﴾Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds)...﴿ and there are signs indicating their truthfulness, they are to be given Zakah. Conversely, if signs show that these beggars are untruthful, they must not be given Zakah.

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However, if the beggar claims poverty and there are no signs to show whether they are truthful or not; they may be given Zakah as long as they are not physically able to earn a living. But if they are able, you are to tell the healthy beggars as the Prophet (peace be upon him) told two strong men who asked to receive Zakah money: ﴾If you wish, I shall give you something, but there is no share in it for a rich person or for one who is strong and able to earn a living.﴿

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The fifth question of Fatwa no. (8052)

Q5 : Is it permissible for someone whose house was burnt to receive Zakah?

A5 : If the burning of one's house renders him poor, it is permissible for them to receive Zakah.

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Fatwa no. 11158

A: my niece had polio when she was a child, which left her completely disabled in her right leg. She has learned how to sew

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and does it at home and earns an adequate income that she can live on, when her health permits. Her father is alive and earns an average income. She has grown-up siblings, who all look after themselves. This girl is not married yet - who would offer marriage to a disabled girl? Is it permissible for me to give her the Zakah on my wealth to buy some gold jewelry or a piece of land etc., to help her with the trials of this world and her problems? May Allah reward you the best!

A: It is not permissible for you to give Zakah to this girl as she is able to earn an income from sewing. Also, as her father earns an average income, it is her father's duty to give her the support she needs.

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Fatwa no. 13580

Q: Your Eminence, i am an employee in Al-Qarn Emirate and my salary is 4,500 Saudi riyals. I have a debt of about 380,000 riyals, which I borrowed to construct a building for my family. I have two wives, and I have thirteen children with one of them and twelve with the other. Your Eminence, in the area of Bishah, I have some charitable friends who have many palm trees. They pay a lot of Zakah upon these trees when they harvest them,

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and they give me some of it. However, some people have told them to give their Zakah to the tribal deputy, as he is entitled to collect it and either take it for himself or give it to the state authorities. Your Eminence, please tell me if they have a right to give me the Zakah or not. May Allah protect you.

A: If your financial condition is as you mentioned, then it is permissible for you to take the Zakah; as much as suffices you.

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Third question from Fatwa no. 4992

Q 3: should orphans be given from the money of Zakah (obligatory charity)?

A: They should be given of it according to their need, if they are poor, as they are included in the eight categories mentioned in the Ayah (Qur'anic verse), as Allah (Exalted be He) says, ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿

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Zakah (obligatory charity) is to be paid for the insane if he is needy

The second question of Fatwa no. 10565

Q 2: Is it permissible to pay Zakah to an insane person who is the father of young children and his wife does not perform Salah (Prayer)? Should Zakah be paid to the wife because the husband is insane?

A: It is permissible to pay Zakah to the insane person and to give it to his guardian with the amount necessary for him to support his family.

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Fatwa no. 10290

Q: there are three children whose father died. they have three uncles, the richest of whom volunteered to support the orphans. Is it permissible for him to support them from his Zakah money?

A: If the orphan children are poor, it is permissible for their uncle to support them from his Zakah money with what will suffice them for a year.

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Part of Fatwa no. 3888

Q 1: Is it permissible to pay Zakah (obligatory charity) to workers of a business organization, knowing that some of them are needy and are not citizens of the KSA?

A: It is permissible to the poor Muslims among them, even if they are not citizens of Saudi Arabia. However, the money given to them as Zakah should not be considered part of their regular incentives and allowances, neither should it be regarded as a means of stimulating the workers in the organization to work more and achieve more profits.

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Q2: Is it permissible to give Zakah to deserving people who live in Arab or Muslim countries outside the Kingdom of Saudi Arabia, especially when they are out of reach of benevolent people?

A: Yes, it is permissible to give Zakah money to people in other Muslim countries, if the Muslims outside Saudi Arabia are in greater need of Zakah or if they are poor relatives whose poverty is not noticed by others.

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Q4: Is it permissible to spend some Zakah on poor relatives and on relatives with a low income?

A: Yes, it is permissible to spend some Zakah on poor relatives, other than your parents, grandparents, children, grandchildren, and those you have a financial obligation towards. In this case, you will be rewarded for paying Zakah, as well for maintaining the ties of kinship.

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With regard to relatives on a low income, if their money suffices them or meets their daily needs, then it is not permissible to give them Zakah. However, if their income is hardly enough to suffice them, then it is permissible for you to give them what will meet their needs.

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Q 5: Is it permissible to give Zakah to learners who are in dire need of financial help?

A: Yes, it is permissible to give them from the Zakah money because of their need for it.

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Zakah for financial help in getting married

The first question of Fatwa no. 4096

Q 1: Is it permissible to give Zakah (obligatory charity) to a young man who wants to get married to protect his chastity? Is there any difference between a man who is older than the average age at marriage and someone who is not yet 20 years old? If someone wants to get married to serve his elderly mother, is it permissible for him to receive Zakah?

A: Yes, it is permissible to give him Zakah as long as he cannot afford the usual, but not excessive, costs of marriage.

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The third question of Fatwa no. 6803

Q3: We know that the Rightly-Guided Caliph, `Umar ibn `Abdul-`Aziz ordered zakah to be given to people preparing for marriage, after finding no poor or needy people. Nowadays, who has the priority for Zakah, religious people who are preparing for marriage and who abide by the rulings of Islam and the Sunnah (whatever is reported from the Prophet) or poor people who do not abide by the rulings of Islam and do not fulfill the religious obligations?

A: A poor person who abides by the rulings of Islam has more right to Zakah money to help him cover marriage expenses. As for poor people who do not abide by the rulings of Islam, they should not be given Zakah.

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Paying Zakah to spend it on the poor

Fatwa no. 11379

Q 1: We are the officials responsible for a non-governmental university "Dar al-`Ulum al-Islamiyyah" and a school of Makhzan al-`Ulum in the city of Chittagong in Bangladesh. Your Eminence, assumingly you are well informed about the two organizations by virtue of the letter sent to you no. (329/Gh. Kh.) dated 26/1/1407AH. We want Your Eminence to give us your Fatwa as both of the university and the school accommodate many students whom we provide with a place for living, food, medical treatment, and books for free.

Considering the high expenses required for such matters, is it permissible for us to take from the money allocated for Zakah (obligatory charity) to spend on these students for their living expenses, because they have no other shelter or means of support.

I ask your Eminence to give us your Fatwa as soon as possible for our urgent need for such a Fatwa. May Allah reward you.

A: There is no objection to paying Zakah to the said university and school to spend it on the needy and poor students as mentioned in the question.

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The second question of Fatwa no. (9622)

Q2 : Can the financial Jihad Jihad (striving in the Cause of Allah) be considered as a category of Zakah? In other words, if there are poor and needy persons along with the Mujahidin (those who fight in the Cause of Allah), should Zakah money be distributed among them or should the poor and the needy be given at first and what remains may go to the Mujahidin since the poor and the needy are mentioned first in the Ayah specifying the proper channels of Zakah?

A2 : Giving to the poor, the needy and the Mujahidin in Allah's Cause from Zakah is permissible. They all are proper channels of Zakah distribution. Thus, each of them should be given what suffices them. If it is focused on some rather than others, there is nothing wrong with that.

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Paying the entire sum of Zakah to one person

The third question of Fatwa no. 6543

Q 3: Is it permissible to give the entire sum of Zakah (obligatory charity) to my poor paternal uncle?

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A: Yes, this is permissible, but within the limits that meet the needs of this poor person.

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Fatwa no. 5523

Q: The Fuqara' (poor) and Al-Masakin (the needy) are mentioned in the following Ayah, as Allah (Exalted be He) says, ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)﴿ **We wish that Your Eminence will explain the meaning of the Fuqara' and Masakin described by Allah in the said Ayah. If the Fuqara' and Masakin are to be given that which will suffice them, what is the limit of sufficiency in their case respectively?**

A: the difference between Fuqara' and Masakin is: According to the correct opinion of scholars, Fuqara' are people who have nothing to satisfy their needs and they are unable to fulfill their needs, and Masakin are the people who are less needy than Fuqara'. Other scholars oppose the previous opinion. Considering their income, they should be given Zakah that is sufficient for them for an entire year. Moreover, they should not be given more than that otherwise they are not to be considered Fuqara' or Masakin. The needs vary according to the environments in different towns and villages.

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The first question of Fatwa no. (51)

Q1 : If there is a public servant who supports seven or ten persons and some of his salary is deducted to pay his debts; may he receive Zakah?

A1 : If the person mentioned in the question - or any other employee in a similar situation - does not have sufficient means for provision; and does not have income from an outside job that can suffice him; and he is not able to provide Nafaqah (obligatory financial support) for himself and his dependents under his responsibility, it is permissible for him to receive money of Zakah that suffices the Nafaqah of himself and his children on a reasonable basis. It is not proper for a proper recipient of Zakah to dispute with Zakah officers; he should feel justified if he is given something and praise Allah. Otherwise, he can implore Allah for His bounty.

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Fatwa no. 10949

Q: I receive 60 Egyptian pounds as a monthly salary, but everything is so expensive and I have to support a family of four. Goats are also very expensive in my area; the cheapest would cost double my salary, so I cannot afford to buy one to sacrifice it at `Eid-ul-Adha (the Festival of the Sacrifice). However, my cousin gave me some money to buy a goat for `Eid. He gave it to me from his Zakah money on the Day of `Ashura' (10th of Muharram). As I am a relative of his, am I entitled to take Zakah from him or not?

A: allah (Glorified and Exalted be He) has explained the categories to whom Zakah should be given in the following Ayah (Qur'anic verse): ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds)﴿ If your salary or income is not sufficient to meet your basic needs and that of your family, then there is nothing to prohibit you from taking as much Zakah as will suffice you.

If your cousin gives you some of his money or as Sadaqah (voluntary charity), there is nothing to prohibit you from taking it to spend on extras.

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Giving Zakat in the form of bonuses

Fatwa No. (2551)

Q: There is a custom among some people to offer bonuses to their employees or personnel. Among those are people who consider these bonuses to be a part of the Zakah (obligatory charity) due on their money. In doing so, they argue that these employees, who are given bonuses, are the ones who fall in the category of: (and those employed to collect (the funds)) **Perhaps this is their own understanding or it may be that someone explained it to them as so. I hope that Your Eminence will give us the Shar`i (Islamically lawful) view in this matter.**

A: The employees meant in the Ayah (Qur'anic verse) of Zakah are: Those sent by the ruler to collect Zakah (obligatory charity) from Zakah payers in order to deliver it to the Muslim treasury, those who work on keeping it, those who record Zakah, and those who distribute it over those who are eligible to receive it.

This is proven through the practical Sunnah of Allah's Messenger (peace be upon him) that was applied by his Rightly-Guided Caliphs after him and continued to be practiced by Muslims till the present day. As for the employees who work to one on whom Zakah is due, they do not fall under this category. Such persons must give Zakah to the Shar`y (Islamically lawful) categories of Zakah recipients. It seems that when giving Zakah to his employees, he wants to guarantee that they will continue working for him. In this case, he is exploiting Zakah for the benefit of his property. This is not permissible. Yet, if these employees are poor, there is no harm in giving them out of Zakah due upon him on account of their state of poverty, but not because they are

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his employees, provided that are to be given their salaries in full apart from Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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paying Zakah to the Tribal Chief

The second question of Fatwa no. 10886

Q 2: We live in the desert and raise sheep, and we plant corn, millet, sesame, and other types of grain, dependent upon the rain. Every year we give the Zakah on our sheep to the chief of our tribe, but he keeps it for himself. We also give him the Zakah on our grains, but we are worried that we might be committing a sin when we give it to him. It should be noted that the Zakah collectors come to us every year, but they usually come late. I hope you will explain to us what we should do as regards Zakah. Is it correct for us to give it to the chief or not? Please advise us, and may Allah reward you!

A: It is obligatory to pay Zakah upon freely grazed sheep if they reach the Nisab (the minimum amount on which Zakah is due). It is also obligatory to pay Zakah upon the grain and fruit that you store, if you possess more than 5 Wasqs (1 Wasq = 60 Sa`s =130,320 kg) of grain. You should pay one tenth of the value of the harvest as Zakah if the land is watered by the rain. It is not permissible to pay it to the chief, instead

it should be given to the Zakah collectors, even if they come late. You may give it to the poor and needy, if the Zakah collectors do not come.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 10847

Q: I am a sub-headman and a legal representative of the farmers in the tribal valley, responsible for defending them and working for their welfare. I also build sand fences to protect their farms. After they cultivate their land and harvest the crops, the state sends someone to calculate the due Zakah with two deputies, and I go with them to the farmers. After the Zakah is calculated for those who have reached the Nisab (the minimum amount on which Zakah is due), the farmers receive an invoice for the amount of Zakah that was calculated as being due from them. I then take the calculated amount of Zakah on the crops and give it to the chief of the tribe to give it to the authorities. If there is some excess over the amount that was calculated as being due as Zakah, which is less than the Nisab, the farmers give it to me and the chief of the tribe in return for the services we have provided and for building the sand fences.

Is it lawful for us to take this excess, which has not reached the Nisab, and which the farmers give us willingly in return for the services we provide them? We do not take anything from the farmers other than the excess left over after the estimated amount of Zakah has been paid, and which is less than the Nisab and is given to us willingly. I hope to hear your advice, and may Allah reward you and help you do all that is good!

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A: If what the chief of the tribe and you take from the farmers is given voluntarily and is not Zakah, then there is no problem in taking it, because they give it to you willingly in return for your services for the tribe. But if what you take is given from the Zakah, then it is not permissible for you to take it, because you are not included in the categories of people to whom Zakah should be given, and because it is not permissible to give Zakah in return for the services you provide for the tribe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Zakah for promotion of goodwill toward Islam and among Muslims

The fifteenth question of Fatwa no. 12087

Q 15: Is it permissible to give Zakah (obligatory charity) to Al-Mu'allafatu Qulubuhum (those whose hearts are inclined to Islam)? Who exactly are they?

A: It is permissible to give Zakah to Al-Mu'allafatu Qulubuhum as stated in the Qur'an. They are the leading figures who are followed by their people,

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and it is hoped that they will profess Islam or have their Iman strengthened if they are already Muslims or that they may guide their peers to Islam. Also, they may be given Zakah to avert their harm.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Can Zakah be given to non-Muslims?

The tenth question of Fatwa no. 3635

Q 10: Is it permissible to give Zakah (obligatory charity) or a part of the sacrificial animal offered on the Day of Nahr (10th of Dhul-Hijjah) to a non-Muslim neighbor, who is not a relative?

A: In the Ayah (Qur'anic verse) of Surah Al-Tawbah, Allah specifies the categories of Zakah recipients, saying: ﴾Zakah expenditures are only for the poor, and (the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah's Cause (i.e., Mujahids), and for the wayfarer (a traveler who is cut off from everything).﴿ The Prophet (peace be upon him) said to Mu`adh when he sent him to Yemen: ﴾Tell them that Allah has enjoined upon them - Muslims - the paying of Zakah to be taken from the rich and given to the poor among them.﴿ (Agreed upon its authenticity) Accordingly, it is not permissible to give Zakah to non-Muslims except for Al-Mu'allafatu Qulubuhum.

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As for the sacrifice, there is no harm in giving a non-Muslim neighbor or relative a part of it, since it is a general form of Sadaqah (voluntary charity) [not restricted to any particular category].

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 6065

Q: A dispute and discussion occurred between me and someone else when we were sitting in the market and a man bought twenty bottles of Pepsi for the Indian municipal workers. Someone objected and said to the man, "It is not permissible to give charity to them, because they are not Muslims." The discussion between us became angrier and we ended up arguing with each other. Your Eminence, I hope that you will answer the following question: Is it forbidden to give charity to non-Muslims and what is the ruling on this?

A: It is not permissible to give non-Muslims Zakah on wealth, Zakah on fruit, or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) even if they are poor, wayfarers, or indebted. If anyone gives money to non-Muslims, it will not be considered as Zakah. However, it is permissible to give general charity to poor non-Muslims, exchange gifts with them, and do good for them, as long as they do not commit transgressions against Muslims, because Allah (Exalted be He) says: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Maintaining ties with non-Muslims or giving them Zakah and Zakat-ul-Fitr

The third question of Fatwa no. 8568

Q 3: If my neighbor is not a muslim, is it permissible to give them Zakah or Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast), and attend their funeral?

A: It is neither permissible to give Zakah or Zakat-ul-Fitr to non-Muslims, nor to attend their funerals. You may, however, give non-Muslims non-obligatory Sadaqah (voluntary charity) to attract their hearts to Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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is it is permissible to give Zakah to someone who does not pray?

The third question of Fatwa no. 7850

Q 3: My brother is a Muslim, but he does not offer Salah (Prayer) although he used to work for charity as a way of serving Islam. He observes Sawm (Fast) during Ramadan, professes the Shahadah (Testimony of Faith), and does not deny that Salah is obligatory. Every time I advise him to pray, he says, "All right, I will pray," but he never does as he promises. That was the situation before Allah has inflicted him with a serious chronic illness that has confined him to the house until now. He has become poor and waits for other people to feed him, his wife, and children. The question is: Is it permissible for me or other people to give Zakah to my brother as he is a close relative and suffers extreme poverty and a serious illness?

A: It is not permissible to give him your Zakah money, but you may help him with non-Zakah money to support him and pay for his treatment. Perhaps when you do this, his heart will be softened and he may abide by the rulings and Pillars prescribed by Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sending Zakah to Muslim Prisoners

The sixth question of Fatwa no. 7904

Q 6: is it permissible to send Zakah money to a Muslim prisoner?

A: It is lawful to use Zakah money to free Muslims from captivity and to provide them with what they need.

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Releasing from debt then deducting the amount from Zakah

Fatwa no. 2531

Q: My cousin borrowed a sum of money and I was one of the guarantors. When the time for repaying this debt came, he was insolvent. This forced us to pay half of the sum and we asked the creditor for more time to pay the second half. Time passed and the creditor demanded the remaining sum, but the debtor was still insolvent. Thus, is it permissible to give the Zakah (obligatory charity) due on our money to the debtor to pay off his debt though it fulfills our commitment as guarantors? If it is permissible to repay the rest of his debt for him in this way, what is the ruling on the previous sum we paid on his behalf since it was not a donation, but as fulfillment of our obligation as guarantors?

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Please provide us with the answer to this question. May Allah protect you and benefit Muslims through your knowledge.

A: It is not permissible for you to repay his debt out of your Zakah as doing so serves your interest through preserving and saving your money due to the fact that you are a guarantor.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The Third Question of Fatwa no. 1788

Q3: a man died in debt and he left no money behind. Is it permissible to use Zakah to repay his debts?

A: The basic rule in the Shari`ah (Islamic law) is that when a Muslim who abides by the teachings of Islam dies while having accrued debts to meet his lawful needs and he does not leave any money to cover his debts, then Bayt-ul-Mal (Muslim treasury) is responsible for repaying them. This is based on the Hadith related by Al-Bukhari, Muslim, and others (may Allah be merciful with them), stating that the Messenger of Allah (peace be upon him) said: ("There is no believer, but of all the people I am the closest to him both in this world and in the Hereafter. Recite, if you wish: (The Prophet is closer to the believers than their ownselves) So if a believer leaves some property, his existing relatives inherit it; but if he leaves a debt or poor children, let them (the creditors and children) come to me, as I am his patron.") If his debts cannot be repaid by Bayt-ul-Mal, it is permissible to repay his debts from

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Zakah, unless the one paying the Zakah is himself the creditor. Shaykh Al-Islam, Ahmad ibn Taymiyyah (may Allah be merciful with him) said in his book "Majmu` Al-Fatwa", (vol. 25, pp. 79-80): "As regards the debts of a dead man, it is permissible for the Muslim community to repay them from Zakah according to one view of the scholars, based on one of the two narrations from Imam Ahmad, because Allah (Exalted be He) says: (and for those in debt) He did not say 'to those who have debts'. The indebted is not necessarily given money in his possession." Consequently, it is permissible for Muslims to repay a deceased person's debts from Zakah. It should be given to those who will inherit from him or others, but should not be given to the creditor to reclaim his money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Giving Zakah to Non-Muslim Prisoners to pay the Diyah or Debts they owe Muslims

Fatwa no. 12010

Q: Is it permissible to give Zakah to non-Muslim prisoners if they have been imprisoned due to the Diyah (blood money) or debts they owe Muslims?

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A: It is not permissible to give Zakah money to non-Muslim prisoners. But there is no prohibition against helping them with money other than Zakah money, because Allah (Glorified and Exalted be He) says: (Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 4487

Q 1: Is it permissible to give someone, who asks for help with the costs of marriage, from the Zakah (obligatory charity) money?

A: In the case where this person is Faqir (poor) or Miskin (needy), it is permissible to give them from the Zakah money and it is up to the Zakah receiver to use it for the costs of marriage or not. Likewise, in the case that this person is neither Faqir nor Miskin but is indebted because of a recent marriage and is incapable of paying back the debt, it is permissible to give them from the Zakah money because they are Gharimin (indebted people who can not pay their debts back on their own; they constitute one category of those who are liable to receive Zakah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2319

Q: It cannot have been hidden from Your Eminence, that the Fatani National Liberation Front is leading Muslims in Jihad in the Islamic states of southern Thailand, - which is known as Fatani - against the Thai Buddhist government, to retrieve the violated rights of the Muslims and establish an Islamic state based on the teachings of Allah's Book, the Qur'an, and the Sunnah of the Messenger of Allah (peace be upon him). But the Front lacks resources as it has no special funds to depend upon. It does not receive any financial support from Arab or Muslim countries. However, the situation of the Muslims in Fatani has received attention from some Muslim countries, led by the Kingdom of Saudi Arabia. That was the first county to raise the issue of Fatani in Islamic conferences held both inside and outside the Kingdom.

They have supported the Front by arranging funds to buying arms, equipment, and supplies, and the Front has devised ways to collect money, in conformity with the Shari`ah (Islamic law), such as collecting donations from benevolent people, gifts, and bequests. But we have a question that we would like to know the Islamic ruling on: is it permissible for the Front to collect Zakah from rich Muslims to buy arms and equipments for the Muslim Mujahids (those striving in the Cause of Allah)?

The Front would like Your Eminence to issue a Fatwa on this important issue as evidence of the permission for our work. We hope that Allah (Glorified and Exalted be He) will be pleased with us and with our Islamic Jihad and bless our good endeavors.

A: If the reality is as you mentioned regarding the Jihad in the Islamic states of southern Thailand, and it aims to liberate the Muslims from being ruled by disbelievers and establish a Muslim state according to the Book of Allah and the Sunnah of the Messenger of Allah (peace be upon him), it is permissible for the Liberation Front to collect Zakah from rich Muslims and buy military equipment for the Muslim Mujahids to be used in Jihad in the Cause of Allah and defending His Religion. Jihad in the Cause of Allah is one of the eight categories that Zakah can be spent on, which Allah mentions in this Ayah (Qur'anic verse): ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴾ We ask Allah to give us success in what pleases Him and victory, to adhere to the Truth, and to have a good end.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. (7746)

Q: Is it permissible to give Zakah to the poor so that he can perform the obligation of Hajj, though they are exempted from observing it?

A: It is permissible to give Zakah (obligatory charity) so that the poor Muslims can travel to perform the obligatory Hajj (Pilgrimage) because this generally comes under the purport of Allah's (Exalted be He) Saying: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ in the Ayah (Qur'anic verse) which specifies the categories of Zakah recipients.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 2361

Q: Some brothers told me that they had some Zakah to distribute, but they complained that there were no poor people, according to the Islamic texts, who had a right to it. They asked us for a Fatwa as to whether it is permissible to spend it on Masjids (mosques) or not. The Ayah (Qur'anic verse) from Surah Al-Tawbah is clear about the eight categories of people that Zakah can be spent on. But Allah says: (and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)) **Are Masjids included in "Allah's Cause", as a category for spending Zakah or not? Can we compare spending on Masjids to spending on Hajj based on the Hadith of Allah's Messenger (peace be upon him):** ("Hajj is in the Cause of Allah...") **or not? Please give us your Fatwa.**

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A: The words "in Allah's Cause" in the Ayah on the categories of spending Zakah refer to the Muslim Mujahids (those striving in the Cause of Allah) who fight to achieve victory for the religion and to raise the Word of Allah high. This includes spending on provisions, arms, and equipment necessary for Jihad (fighting in the Cause of Allah). It is not correct to compare spending on building Masjids, restoring them, furnishing them, and such like, to what the Messenger of Allah (peace be upon him) mentioned when he said: ("Hajj is in the Cause of Allah...")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The fourth question of Fatwa no. 2909

Q: Some scholars permit people to spend Zakah money on building Masjids (Mosques), hospitals, and charitable organizations. Other scholars even permit spending Zakah money on sports clubs, and cultural and sports associations which have no Islamic orientation.

A: It is not permissible to spend Zakah money on building Masjids, hospitals, and charitable organizations. The decree, which has been issued by the Council of Senior Scholars in

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the Kingdom of Saudi Arabia in this regard, states:

After reviewing the views of the religious scholars which were gathered by the Permanent Committee regarding the meaning of (and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)) which is included in the Ayah (Qur'anic verse) determining the channels of Zakah, and after studying the proofs and discussing the view maintaining that "for Allah's Cause" refers to Mujahids (those fighting in the Cause of Allah), especially the equipment they need, similarly, reviewing the interpretation of those who expanded the Ayah and did not limit its meaning to the Mujahids, thus they include Masjids and barrages construction, education improvement, the Da`wah activities carried out by Du`ah (callers to Islam) as well as other righteous deeds, the members of the Council have considered taking the views of the Mufassirs (exegetes of the Qur'an), scholars of Hadith, and Fuqaha' (Muslim jurists) i.e. Jumhur (dominant majority of scholars). According to these views, the meaning of Allah's saying, (and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)) related in the Ayah determining Zakah channels refers to the Mujahids and the equipment they require. If there are no Mujahids, Zakah should be spent on its other channels. It is not permissible to be spent on the public facilities such as building Masjids, barrages, etc., unless there is no channel available of the eight kinds stated in the Ayah. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2717

Q: Is it permissible to spend Zakah on Islamic schools and teachers' salaries and to meet the purposes for which these schools were established?

A: It is not permissible to spend Zakah on Islamic schools, unless it is to give the Zakah to poor teachers, employees, and students due to their poverty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 4926

Q: We would like to know from you whether it is permissible to spend Zakah on the groups teaching Qur'anic memorization in the Kingdom of Saudi Arabia, such as the Qur'anic Memorization Groups in Makkah, Riyadh, Al-Ta'if, and the Eastern Province, and on other committees and groups teaching Qur'anic memorization inside and outside

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the Kingdom. Is it permissible to give Zakah to these groups? According to the information we have, they give allowances to the teachers and to students as well. Please let us know whether it is permissible to spend Zakah on these groups or not? May Allah protect you and grant you success to work for the good and the best interest of the Muslims.

A: It is permissible to give Zakah to the teachers and students in these schools teaching the Glorious Qur'an if they are poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 1690

Q: In the compound where we live, there is a well that has been assigned as Waqf (endowment) by our grandfather who was the founder of this compound. The well became dry in the last few years. Water specialists say that it needs reconstruction. For this reason, I have been saving my Zakah (obligatory charity) money for twenty years to use the sum in reconstructing the well, seeking Allah's grand reward for this Insha'a Allah (If Allah wills), also to convey the benefit of this well to many people. is it permissible for me to save the money of Zakah for the intention of reconstructing this well? Some educated people have told me that it is impermissible to keep the Zakah money for all these years, knowing that the well has restored its water since about two years ago because of rain. If it is permissible for me to save my Zakah money for years, should I keep it until the well dries again? Or should I spend it on any other aspect of charity?

A: Allah (May he be Exalted) has clarified the channels of spending Zakah in the Ayah (Qur'anic verse): (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)) Therefore, it is impermissible to pay it in channels other than the specified ones by Allah (May he be Exalted). Based on this, what you have kept [of Zakah money] and what you are going to pay in the future [of Zakah money] should be spent in its lawful channels that are already clarified in this Ayah. This well is not from the prescribed channels of spending the money of Zakah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Paying Zakah to repair roads

Fatwa no. 2306

Q: I collected my Zakah (obligatory charity) and spent it all on the construction of a road at the top of the mountain where my village is. My village has no other road than the one I have constructed and most of its people are poor.

(Part No. 10; Page No. 44)

The amount of my Zakah money was 850 Riyals. Please tell me whether paying this for the purpose mentioned above was sufficient and permissible for me or not? It may be worthy to mention that I am one of the people who needed this road.

A: The Zakah that you paid in the way indicated in the question is not sufficient to discharge your responsibility of paying Zakah. It is counted as a Sadaqah (voluntary charity) that you have given to the people of your village. You are still obliged to pay Zakah and spend it on the categories of Zakah recipients which are mentioned in the Saying of Allah: ﴾Zakah expenditures are only for the poor, and the needy, and those employed to collect (the funds), and to attract the hearts of those who have been inclined (toward Islam), and to free the captives or slaves, and for those in debt, and for Allah's Cause (i.e., Mujahids), and for the wayfarer (a traveler who is cut off from everything).﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Buying books with the money of Zakah

The twelfth question of Fatwa no. 8267

Q 12: Is it permissible to buy Islamic books with money dedicated to paying Zakah (obligatory charity) and to give them to a young person, male or female, whom Allah guides to the path of Iman (faith)?

(Part No. 10; Page No. 45)

A: it is impermissible to buy books with the money of Zakah. Rather, Zakah should be given in cash to those who deserve it as described by Allah in the Qur'an. Allah (Exalted be He) says, ﴿As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm)﴾

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (1071)

Q : It is well known to Your Eminence that it is obligatory, on those who are able and qualified, to call both Muslims and non-Muslims to Allah and support the immigrant Muslims to maintain their Din (religion), urging them to be steadfast and warning them against the traps of Christianization and libertinism. Allah has willed that a group of Muslim youth study in America, who know first hand the real conditions of Muslim students emigrating to America and the schemes of Satan and his supporters. The trials they face resemble pieces of a dark night. Allah has blessed a group of these Muslim youth to come together and dedicate themselves to calling to Allah in America and to do their utmost to enlighten Muslim youth and students about their Din; whether those whose stay is temporary, such as the students or those who live and work in America.

(Part No. 10; Page No. 46)

They agreed to establish a society called "The Muslim Students Association" in the United States and Canada, because any activity in America must go through a frame acknowledged by the government. The association was established in 1962 A.D. by five students and teachers. It has so expanded now that its membership has grown to over five thousand Muslim Arab and non-Arab students. It also has one hundred and fifty branches in the institutions of higher learning and universities. The association finances their activities through the subscriptions of its members and the donations offered by beneficiaries and subscribers. Yet, these donations are very little when compared to the demands of calling to Islam in America because there are no fixed resources for the expenditures of the association in calling to Allah and the amounts of Zakah offered by Muslims in America are too small to meet the numerous demands. They include publishing Islamic books, sending Islamic publications to members and others, visiting prisoners and inviting them to Islam which results in a great number of them embracing Islam, correcting their behavior and their turning to Allah in repentance. This has amazed the American officials. About one hundred persons embrace Allah's religion every month. There are conferences for calling to Islam and debates with those who oppose Islam, such as Christian and Jewish clergymen, etc. that speak out on TV, radio, and newspapers. There are also public meetings and similar activities. The main obstacle, which faces Islamic efforts in America and Canada, is the financial supply, which enables

(Part No. 10; Page No. 47)

the association to expand its activities to include great numbers of these emigrants of Muslim origin whom non-Muslims want to corrupt and separate them from their Ummah and Din. They hope that when they return to their Muslim countries after studying, they will be appointed to leadership positions bearing Muslim names; whereas their way of thinking is westernized. What makes the mission of the association really difficult is that the number of Muslim students studying in America has reached one hundred and fifty thousand. Based on this, on behalf of the Muslim Students Association in the United States and Canada, I hope that you will kindly answer the following question:

Is it permissible to give Zakat to the Muslim Students Association in order for it to finance its activities of calling to Allah? Please reply to this Istifta' (request for a fatwa), may Allah reward and guide you! As-salamu `alaikum (May Allah's Peace be upon you!)

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia has investigated this issue before and has issued its resolution wherein it explained the ruling. Thus, the Committee finds it sufficient to just mention its content in what follows since it adequately answers this Istifta' (request for a fatwa):

After reviewing the statements of the scholars reviewed by the Permanent Committee to discuss the meaning of: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ which is a part of the Ayah (Qur'anic verse) specifying the channels of Zakat, and after studying the proofs and discussing the view maintaining that "for Allah's Cause" refers to Mujahids (those fighting in the Cause of Allah); especially the equipment they need, similarly, reviewing the interpretation of those who expanded the Ayah and did not confine its meaning to

the Mujahids, thus they include building Masjids and infrastructure, improving education, Da`wah activities carried out by Du`ah (callers to Islam), etc. The members of the Council have considered adopting the views of the Mufassirs (exegetes of the Qur'an), scholars of Hadith, and Fuqaha' (Muslim jurists). According to these views, the meaning of Allah's statement: ﴾and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle)﴿ in the Ayah that clarifies Zakah channels refers to the Mujahids and the equipment they require. If there are no Mujahids, Zakah should be spent on its other channels. It is not permissible to be spent on public facilities such as building Masjids, infrastructure, etc., unless there is no channel available of the eight types stated in the Ayah.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet and his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 11183

Q: I would like to ask Your Eminence if it is permissible to spend some of the Zakah on the Du`ah (callers to Islam) wherever they are in the world. I was motivated to ask about this because I have noticed a lack of the spirit of brotherhood and social solidarity among Muslims in many countries in Europe and America. This is something that might cause the Du`ah, who devote their lives, time, and effort to serve Da`wah (calling to Islam),

to starve in these countries.

As Your Eminence knows, giving a portion of the Zakah to them may save them from the disaster of poverty, increase their dedication to serve Da`wah, and enable them to use the money in softening the people's hearts and offering help to the weak and needy in these societies.

In this concern, I remember something I read from Shaykh-ul-Islam Ibn Taymiyyah. He stated that it is permissible to buy books on Islamic knowledge with Zakah money, and give them to scholars and seekers of knowledge. This is because the knowledge they gain will not be limited to them, but will extend to include those who study under their supervision and seek guidance through them.

I hope to receive an answer on this subject that will shed light on the way for me and all Muslims. I hope you will reply in a written letter.

May Allah help you to guide Muslims to understand whatever issues may face them as regards the affairs of their life and religion! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: There is no prohibition against giving Zakah to the Du`ah wherever they are, if they have devoted themselves to Da`wah, and if they have no other way to support themselves. In this way, the obligation of meeting the needs of the Du`ah, the Muslims in general, and others will be met and also because - according to the preponderant opinion - it is permissible to transfer Zakah from the land of those paying it to other lands if it

will serve an Islamic purpose by doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman

`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13341

Q: Respected shaykh! It is well known that the youth have a main role in the continuity of the benevolence of our Ummah (nation). On this basis, the Social Reform Association in Kuwait is expanding its Centers which are concerned with the youth. Is it permissible to spend the Zakah money on the construction of these Centers? Finally, we ask Allah to keep you availing our Ummah.

A: The Committee studied the question. It acquainted itself with the system of the mentioned association and was pleased with the objectives thereof. Nevertheless, the Committee decreed that it is not permissible to spend Zakah money in expanding such Centers because this is not included in the channels of spending Zakah which are stipulated in Allah's saying, ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)﴿

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (6797)

Q : Is it permissible to pay Zakah to one serving Allah's Cause in spite of the presence of the six categories of people entitled to receive Zakah mentioned in the Noble Ayah: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything)) **? Is it permissible for one serving Allah's Cause to use the money to build Masjids (mosques) and schools in spite of the presence of the six categories mentioned and the fact that they are in need of money?**

A: It is permissible to pay Zakah to any of the eight categories mentioned in the Ayah of Surah At-Tawbah. The exact definition, which the Ayah reveals, is only meant to specify the proper channels of Zakah but this does not mean that all of them must take of each Zakah paid. As for spending the money of Zakah on building Masjids, this is not permissible.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 10; Page No. 52)

The first question of Fatwa no. 10344

Q 1: zakah on wealth 1. The Nisab (the minimum amount on which Zakah is due) of gold and silver is not seen as being stable now. Is the Nisab calculated according to the price of gold and silver? Scholars have different views as to whether the rates of gold and silver should be calculated in paper currency, i.e. banknotes, and the most exact and useful way to calculate the Nisab? 2. Who are the people in Sri Lanka who belong to the eight categories of people stated in the Qur'an as having a right to Zakah? 3. Should Zakah be distributed equally to all the categories? For example, if there are six categories of people deserving Zakah, and there are 600 rupees, should we divide this money equally so each category can have 100 rupees? 4. Is it permissible to distribute a larger share to one category and not the others? For instance, if there are many poor and needy people, can we give them the biggest share and give smaller shares to the other categories? 5. Is it obligatory to give Zakah to all the categories? 6. Can we give Zakah to some categories and overlook the others based on the available money of Zakah? 7. Is it obligatory to give Zakah to at least three people from each category? 8. Or may we give an adequate sum of money to one person of a given category to enable them to gain more benefit from the money, by using it in business, for example, and so on? 9. Is it permissible to buy a piece of land, build a house, engage in business with the Zakah money, or spend it on work-based equipment? 10. Is it permissible to give Zakah to educational institutions and Masjids (mosques)?

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A: The Nisab of gold is fixed at 20 gold Mithqals (1 Mithqal = 4.25 grams), and the Nisab of silver is 200 dirhams (a dirham of silver equals 2.975 grams of silver). According to the Saudi currency, the Nisab of silver is therefore 56 silver Saudi riyals. 2. According to the soundest view of scholars, it is not obligatory to distribute Zakah to all the eight categories mentioned in the Ayah (Qur'anic verse) about Zakah distribution in Surah Al-Tawbah. It is permissible to give Zakah to some of the eight categories, because they are only mentioned in the Ayah to explain to whom should we give Zakah, not to make them all obligatory. 3. The poor and needy should be given what suffices them for one year or what makes their income sufficient for one year. The same applies to the other categories. So those employed to administer Zakah should be paid their wages from it. Also, Al-Mu'allafati Qulubuhum (those whose hearts are inclined to Islam) should be given money from Zakah to increase their affinity to Islam or acceptance of it. Likewise, a Mukatab (a slave with an agreement to buy their freedom) deserves to be given from Zakah to help towards their freedom. Also, the Mujahid (one striving/fighting in the Cause of Allah) deserves to be given what will serve their purpose. Similarly, the wayfarers deserve to be given what will help them to get home. 4. It is not permissible to spend Zakah on categories other than those mentioned in the Ayah. Thus, it should not be used for any of the purposes mentioned in the question;

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such as for building houses, buying lands, trading, and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. (5342)

Q2 : I have a certain amount of money and every year I pay the due Zakah to the proper recipients. However, there are many charitable activities in our country and few numbers of the weak who are not known. Is it permissible for me to give it to the relatives whom I am not entitled to inherit from? I hope that you will direct me to what is most proper in giving this Zakah. May Allah reward you with what is best and grant you all good!

A2 : It is permissible to give Zakah to one's relatives whom one is not obliged to support, such as the children of one's paternal uncle; provided that they are poor. The Sadaqah (voluntary charity) given to relatives is considered Sadaqah and maintenance of relationships, as stated in the Hadith.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (4802)

Q: Thanks to Allah, I am affluent and Zakah (obligatory charity) is due on my wealth. The husband of my sister has a limited income and needs help. Thus, I give him the Zakah due on me since he is my closest relative and relatives are much more entitled to share in one's blessings. Is it permissible for me to give him my Zakah?

A: Allah (Exalted be He) explained the channels of Zakah in His statement: ﴾As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.﴿ Accordingly, if your sister's husband is poor and his income does not cover his expenditures on himself, his wife and all those on whom he is responsible to spend; or if he falls under one of the other categories mentioned in the Ayah, then give him out of the Zakah due on your wealth which fulfills his needs.

May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet, his family and companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Paying Zakah to a poor sister

The fifth question of Fatwa no. 278

Q 5: If a man has a full sister who is married to a poor person, is it permissible for her to receive Zakah (obligatory charity) paid by her brothers?

A: The financial support of a woman is the responsibility of her husband. If he is poor, his wife's brothers can give him part of the Zakah due on their money to spend it on himself, his wife, and his dependents. Brothers of this wife can give her part of the Zakah due on their money to spend on herself, her poor husband, and their children. Moreover, if this woman has money on which Zakah is due, she can give Zakah of her wealth to her husband to spend it on his dependents.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa No. (9423)

Q2 : I am a teacher at one of Al-Khafji elementary schools, and I receive a monthly salary. Is it permissible for me to give the Zakah due on gold to my divorced sister who has an eight-year-old daughter? Of course, I will give it to her in the form of money, although I give her five hundred Riyals every month.

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A2 : If your sister and her daughter have not enough money to fulfill their needs, then give them out of Zakah (obligatory charity) what fulfills their needs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta`

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12019

Q: my brother studies at the university and lives with my father, who does not work. One of my other brothers and I support our family. Is it permissible for me to give my wife's Zakah money to my brother?

A: If your brother is poor and cannot afford to meet his basic needs, it is permissible for your wife to give her Zakah money to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 13662

Q: My father died (may Allah be merciful with him) leaving a family of seven

from another wife, who is not my mother. They do not have anybody to support them, apart from Allah (Glorified be He), except me. Is it permissible for me to regard the money I spend on them as the Zakah due on my money? It is worth mentioning that I am married and have a family of my own to support.

Moreover, my elder brother has two wives and many children. He can hardly afford to meet their needs and often asks me to help him. Is it permissible to regard the money I send to him as being from my Zakah money?

A: There is no prohibition against giving Zakah money to your half brothers and sisters, if they are poor and do not have any wealth that makes them not in need of Zakah. It is also permissible for you to give Zakah to your elder brother if he is poor and does not have any wealth or income that makes him not in need of Zakah. This is due to the general meaning of the Ayah (Qur'anic verse) about Zakah: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islâm), and to free the captives, and for those in debt, and for Allâh's Cause (i.e. for Mujahidûn - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 10; Page No. 59)

Fatwa no. 12826

Q: I work in Saudi Arabia as does my wife. We have money in excess of our needs and need to pay Zakah on it. i have brothers who work on a small piece of farmland in Egypt. They have children and their income hardly covers their food, drink, and clothing needs, etc. One of them has to support nine children besides himself and his wife, another supports seven children besides himself and his wife. I also have another brother who died leaving behind some children. Some of the children have graduated from the university and married, others are still studying at the university. Their mother has become a widow and has not remarried after my brother's death and lives with the children.

The question now is: Is it permissible for me and my wife to give them Zakah money? Also, my father-in-law works in a government office in Egypt and his income hardly covers his daily needs. He has two sons and a daughter, who are at different educational stages. One of them is studying in a secondary school in Yemen and this costs a lot of money that his father cannot afford. My second question is: Is it permissible for me and my wife to give my father-in-law our Zakah money?

A: It is permissible for you to give your brothers and your father-in-law what suffices them from your Zakah if their income is not enough.

As for your wife, it is not permissible for her to give her Zakah to her father.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (5384)

Q: I have a ninety year old maternal aunt. She possesses pieces of land, real estates and properties that she inherited from her deceased husband. Yet, due to her old age, she can not dispose of these properties that are forcibly taken over by both her brother and the children of her husband from another marriage. She has been provided for by this brother of hers, who has used some of her money and properties for 15 years, then he has expelled her, where she has settled with my mother who does not have anything, and I support my mother financially. This brother of hers is extremely arrogant and does not give her out of her properties enough money to even afford a box of medicine, which compels me to contribute to support her financially as well. Even the apartment where she lived, was forcibly seized by them. After family negotiations that extended for five years, we failed to convince her brother and the children of her husband to give her anything more than the very little that is being given to her every month, which does not suffice her basic food needs. She has been living with my mother for the whole of the period of these five years, where I provide for her after her brother refused her living with them and to increase the monthly payment given to her out of her properties. We have tried to negotiate with them to sell part of the agricultural land

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she owns to spend on her but she refused because of her old age and lack of good awareness of life. Some of her brothers inheritors also refused, whereas some of them agreed. Finally, we found out that this solution may result in family sedition in addition to the impossibility of selling, since she, who is the owner, refused due to her old age and lack of awareness. Now I have gotten annoyed from her many requests for clothing, food and medicine. It suffices me to provide for my mother, my disabled brother, and my wife and children, knowing that she does not have any offspring and she lives in Egypt, her properties are in Egypt, and all of us are Egyptians.

The question is: Is it permissible to count the money I spend on her from my own money to be out of the Zakat due on me? It is worth mentioning that she is in fact richer than me, but her money and property are not at her disposal but are seized by her brother, and that I have the money of Zakat due on me that suffices her. Is it obligatory on me according to Shari`ah to support her financially? Is Zakat not permissible in this case? Please note that I may not inherit from her if my mother dies before her. My mother's health is deteriorating more than her. Please, advise me, may Allah reward you with the best!

A: First: With regard to the seizure of her properties on the part of her brother and the children of her husband from another wife, this should be referred to the Shar`i courts. **Second:** It is not permissible for you to consider what you have previously spent on your maternal aunt to be of the Zakat due on you, nor is it permissible to give her Zakat where her financial condition

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is as you have mentioned. **Third:** It is not obligatory on you to support her financially while the case is as you have mentioned, but you should be grateful to her and maintain your relationship with her. The Prophet (peace be upon him) said: ﴾The maternal aunt is like the mother.﴿

May Allah grant us success and may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa No. (5394)

Q1 : Is it permissible for a woman to give the Zakah due on her wealth to her husband, if he is poor?

A1 : It is permissible for a woman to give the Zakah (obligatory charity) due on her wealth to her husband if he is poor so as to ward off his poverty. This comes in accordance with the general meaning of Allah's (Exalted be He) Saying: (As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (poor), and Al-Masâkin (the poor)) ...

(Part No. 10; Page No. 63)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta`

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10123

Q: is it permissible for me to give my wife some of my Zakah money, as she is in need of money and because she is an orphan?

A: It is not permissible for you to give your Zakah money to your wife, because it is your obligation to support her and provide her with clothing and shelter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6663

Q 2: is it permissible for me to give my entire Zakah to my uncle who is poor?

A: If your uncle is poor and needy, you should give him that which will suffice him to fulfill his needs.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6707

Q: I have some wealth that I pay the Zakah (obligatory charity) due on it to the poor (whom I know their conditions) in my country in the month of Ramadan. It is worth mentioning that my paternal uncle's children are orphans and it is their mother who undertakes their upbringing. They have nothing, neither a building nor a farm. They are considered to be among the poor and needy. Is it permissible for me to pay them the Zakah due on my wealth without giving others? Or should I give them a share without depriving the poor? Please advise me, may Allah reward you with what is best! I want to inform you that my father and mother do not live with me nor do they depend on me on their living costs, since they have their own money that satisfy their needs. Is it permissible to give them a share from Zakah due on my money? May Allah protect you!

A: Giving all your Zakah or some of it to your poor paternal cousins is permissible. It even entails a greater reward than giving it to others who deserve it as well; because it is a Zakah and maintenance of kinship. As for giving it to your parents, it does not suffice you because their expenses are obligatory upon you. Giving them a share of the Zakah due on you is similar to giving this Zakah to yourself. Moreover, you mentioned that they have what suffices them. Thus it is not permissible for them to take out of the money of Zakah, neither from you nor from any other person. Yet, you should maintain their relationship away from Zakah.

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The second question of Fatwa no. 7495

Q 2: My father died several years ago. My mother is still alive. All the income she has is a pension that hardly suffices her basic needs. I also have a brother who has graduated from a high institute and has not started working yet. My paternal aunt, whose husband met his death, lives with us in our family house. She has neither income nor pension save a small piece of land that she owns. Now I have to pay my Zakah (obligatory charity). Is it permissible for me to pay some Zakah to my family to subsidize and help them meet the hardships of life and living costs or buy some basic home sets, such as a refrigerator, cooker, etc., through allocating a monthly sum for this purpose?

A: It is not permissible for you to give any of the Zakah you owe to those on whom you are obliged to support financially, such as your mother, even if they have no income. You have to support them financially in the same way you support yourself, your wife and your children away from the money of Zakah. As for your paternal or maternal aunt, for example, you are not required to provide them with sustenance. Thus, it is permissible for you to give them out of the money of Zakah what they need to pay for their food, clothes and shelter, but not what makes them indulge in luxury.

(Part No. 10; Page No. 66)

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The third question of Fatwa no. 8065

q 3: A wife is cared for by her husband and he supports her, but she has some needs that her husband cannot afford. Is it permissible to give her Zakah?

A: It is not permissible to give a woman Zakah money if her husband can afford to meet her normal needs for food and clothing.

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The sixth question of Fatwa no. 8618

Q: Is it permissible for a Muslim to give Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) or any other Zakah to his son who is studying far away from him?

A: It is not permissible for a father to give Zakat-ul-Fitr or any other Zakah to a son, because it is the father's duty to support his son.

(Part No. 10; Page No. 67)

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The first question of Fatwa no. 11414

Q: my mother has some gold jewelry and pays Zakah on it every year. I need the money that she pays, so she gives it to me. Is this permissible or not? I would like to have some clear advice.

A: It is not permissible for a mother or a father to give any of their Zakah money to their children.

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The fifth question of Fatwa no. 1943

Q 5: Is it permissible to give Zakah (obligatory charity) to one's parents?

A: It is obligatory upon a son to financially support his poor parents, and to provide them with clothes and shelter from his own wealth. It is not permissible for a Muslim to pay his Zakah to his parents since this is a protection of his wealth.

(Part No. 10; Page No. 68)

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The second question of Fatwa no. 12829

Q 2: my father used to give my grandmother some of the annual Zakah he pays on his wealth. When it was explained to him that she has been saving the money and not benefitting from it or buying anything with it, and that she asks the people for money and goes to eat with them, he has started to give the Zakah he used to give her to other people who need it. Is it correct or wrong to do so?

A: If the grandmother he used to give the Zakah to is your maternal grandmother and is a poor woman, then it is permissible for your father to give it to her, but if she is your paternal grandmother, then it is not permissible for him to give her any Zakah, and it is obligatory on him to give an amount equal to the money he gave her to the poor.

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The second question of Fatwa no. 11020

Q 2: i gave my mother some of the Zakah on my wealth, as I did not know it was not permissible to give it to her and I only found out after I had given it to her. My mother is now married to a man other than my father, and she is an old woman who needs Sadaqah (voluntary charity). Should I now give out the same amount in Sadaqah as I gave to her?

A: It is obligatory on you to give out the amount that you gave to your mother to someone poor other than your mother, because it is not permissible to give Zakah money to your own mother.

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The first question of Fatwa no. 10654

Q 1: my mother has now been divorced from my father for more than forty years. She lives with her second husband and is in need of support, and she has children with her current husband. Is it permissible for me to give her the Zakah on my wealth or on other types of Zakah?

A: It is not permissible for you to give the Zakah on your wealth to your mother. However, it is permissible for you to give it to her second husband if he is poor and does not have sufficient money to support himself and his family.

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Giving Zakah to Al-ul-Bayt

The first question of Fatwa no. 7778

Q 1: I heard that it is not permissible for Al-ul-Bayt (members of the Prophet's extended Muslim family) to be given or rather, more accurately, to receive Zakah. Al-ul-Bayt refers to the descendants of the family of Banu Hashim and Banu `Abdul-Muttalib (may Allah be pleased with them). Is this correct? If so, are there any exclusive duties on someone who is a descendent of the Prophet's family?

there is a family whose lineage traces back to `Aqil (may Allah be pleased with him). Members of this family have a female relative - their maternal grandmother - who receives Zakah money; and she sometimes gives the children of the family gifts from the Zakah money she receives. Is it permissible for them to take these gifts?

A:

Firstly: Members of the family mentioned above (the Prophet's family) should not be given Zakah, because there are religious texts stating that it is unlawful for them to take it. Among these religious texts is a Hadith related by Imam Muslim (may Allah be merciful with him) on the authority of `Abdul-Muttalib ibn Rabi`ah ibn Al-Harith (may Allah be pleased with him) who reported

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that the Messenger of Allah (peace be upon him) said: ﴾Charity (Zakah) is not becoming for the family of Muhammad, as it is people's impurities.﴿ In another narration: ﴾They (charities) are not permissible for Muhammad (peace be upon him), nor for the family of Muhammad.﴿

Secondly: If Zakah money is given to anyone other than the members of the Prophet's family and they then give it as a gift to any member of the Prophet's family, it is permissible for members of his family to take it and benefit from it, based on the following Hadith in which Um `Atiyyah (may Allah be pleased with her) said: ﴾The Messenger of Allah (peace be upon him) sent me some lamb from the Zakah. I sent `Aishah some of it. When the Messenger of Allah (peace be upon him) came to `Aishah, he asked, "Do you have anything (to eat)?" She said, "Nothing, except the lamb that Nusaybah (Umm `Atiyyah's nickname) sent us from that which you gave to her. He said, "It has reached its proper place.﴿ (Agreed upon by Al-Bukhari and Muslim and the version quoted is from Imam Muslim). In another Hadith reported on the authority of Barirah, the Prophet (peace be upon him) said: ﴾It is charity for her, and a gift for us.﴿

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Fatwa no. 10953

Q: is it permissible for me to give my Zakah money to my sisters? They are orphans in need of money. I take care of all their affairs and have paid for all their needs; food, shelter, etc., since our father died. When my sisters get any money from school, they give it to me. Is it permissible for me to give them my Zakah money to fulfill their needs and reduce my spending? Your Eminence, I would like to have the answer to these questions mailed to me. Thank you.

A: It is not permissible for you to give them any part of your Zakah money. It is your obligation to support your orphaned sisters until they reach the age of consent and are able to earn their own living.

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The third question of Fatwa no. 7335

Q 3: the nephews of an elderly lady of around eighty years old, give her their Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) and the Zakah on their wealth. When they visit her, they refuse to eat the food she offers them, in case they will be eating food bought with their Zakah money. This upsets the lady and she has asked them not to give her any more money. She has no sons, just three daughters who are married and live with their husbands. I need your advice and may Allah be merciful with you!

A: If the reality is as you mentioned, there is no problem in them eating the lawful food she offers them. The fact that they give her some of their Zakah money does not mean they should abstain from eating food bought with their Zakah money or the Zakah money of other people, as it has already been given to a rightful recipient.

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(Part No. 10; Page No. 75)

Sadaqah

(Part No. 10; Page No. 76)

The third question of Fatwa no. 9643

Q 3: if a wealthy person donates some money for poor university students, is it permissible for those who can afford to buy their books to take from this money, given that there are more needy people?

A: If the case is as you mentioned, it is impermissible for a person that can afford to buy text books to take anything from this money.

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The first question of Fatwa no. 8130

Q 1: what is the ruling on begging? Would you please explain when begging is permissible and when it is not?

A: Begging is prohibited except when a person is forced to seek financial help from the government or from individuals out of dire need. For example, when a Muslim is in a situation where he has to pay Himalah (an amount of money paid to two quarreling parties to reconcile them) and the like, he is blameless. The Prophet (peace be upon him) said, ﴾Begging is similar to scratching the flesh off your face; except for asking from a ruler or asking in case of dire need.﴿ Moreover, he (peace be upon him) said to Qabisah, ﴾Asking for money

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is not permissible except in three cases: someone who takes it upon themselves to pay Himalah, they may seek people's help until the designated amount is received and then they should stop asking; for calamity-stricken people who lose their properties, it is permissible for them to seek financial assistance until they are able to support themselves; and for those who are starving, with three reliable people from their community testifying to this saying: 'Oh, these persons have been reduced to hunger!' It is permissible for them to ask (for charity) until they are able to stand on their own feet and support themselves. Apart from these cases, Qabisah, anything received through begging is unlawful, its recipient devours it unlawfully.﴿ (Narrated by Muslim).

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Giving presents to the people of the Book

The fourth question of Fatwa no. 6787

Q 4: Is it permissible for a Muslim to give gifts to the People of the Book? Is it permissible to donate some of the sacrificial animals to the People of the Book?

A: It is permissible to give presents to non-Muslims and to give them part of the sacrificial animal and from voluntary charities if they are not fighting against us because of the saying of Allah (Exalted be He), ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sadaqah of a Person who does not Offer Salah

The second question of Fatwa no. 3502

Q 2: is the Sadaqah (charity) of a person who does not offer Salah (Prayer) accepted or not? Are they rewarded for it?

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A: A person who does not offer Salah denying its obligation is considered a Kafir (non-Muslim) according to the Ijma` (consensus of scholars); a person who does not offer Salah for any other motive is a Kafir according to the most authentic of the opinions of scholars. Thus, this person's Sadaqah is not accepted and they are not rewarded, for they are considered Kafirs for abandoning Salah intentionally. Allah (Exalted be He) states, ﴾The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.﴿ Allah also states, ﴾The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).﴿ Allah also states, ﴾And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work﴿

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The sixth question of Fatwa no. 9817

Q 6: The Messenger of Allah (peace be upon him) is reported to have said: ﴾Sadaqah (voluntary charity) given to the needy is Sadaqah,

but when given to Dhul-Rahim it is two things ...﴿ **what is meant by Dhul-Rahim (relatives), who the Messenger (peace be upon him) has urged us to give Sadaqah to? Does the term refer to Mahram (spouse or unmarriageable relative) females and also male relatives? If it is permissible to give relatives Sadaqah, is it permissible to give it to them if they are rich or have the same standard of living as those who are giving them Sadaqah? If our relatives have a better standard of living than us or are wealthy, is it sufficient to maintain the ties of kinship with them through visits?**

A:

Firstly, the full text of the Hadith related by Ahmad, Al-Tirmidhy, Al-Nasa'y, and Al-Hakim, reads: ﴾Sadaqah given to the needy is Sadaqah, but when given to Dhul-Rahim it is two things: Sadaqah and maintaining the ties of kinship.﴿ The Hadith was reported on the authority of Salman ibn `Amir Al-Dabby.

Secondly, Dhul-Rahim refers to poor relatives, whether they are men or women. As for wealthy relatives, you can maintain the ties of kinship with them through gifts, visits, meeting them cheerfully, and offering them advice.

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The third question of Fatwa no. 12592

Q 3: My mother says that she gives charity from her husband's money that she has worked hard in earning, knowing that we are nomads, and that she often takes goats to graze in the mountains, but she takes from them [the goats] to pay charity without her husband's permission, is there any sin upon her or not? Please answer us, May Allah reward you amply.

A: The basic principle is that it is impermissible for a wife to give away charity from her husband's money without his permission, except for what is customary, such as what is being given to the neighbors, beggars and such like, in a way that does not harm her husband. The reward in this case will be divided between them, for the saying of the Prophet (peace be upon him), ﴾Whenever a woman gives away (for charity) some of the food in her house, without causing any mischief, she will be rewarded for whatever she has given, and her husband will also be rewarded for what he has earned. The same applies to a trustee, as in no respect does one diminish the reward of the other.﴿ (A report whose authenticity was agreed upon by Al-Bukahri and Muslim.)

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The third question of Fatwa no. 11030

Q 3: one day I purchased some fabrics from a vendor and I owed her 25 Riyals but she never came back to collect them. Since she lives in a distant place, and I waited for her for years, but she did not come back, I gave that sum in charity to those who deserve it with the intention that she is the one who gave the charity, is this sufficient or what should I do? Could you kindly advise me?

A: If the situation is as you have mentioned, then there is no harm but if she comes to you, you should inform her of what you have done. If she approves of your action, then praise is due to Allah, otherwise you should pay her the 25 Riyals and the reward of the charity will be yours.

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Chapter on Sawm (Fasting)

The merit of Sawm

Fatwa no. 4145

Q: In one of his Friday Khutbahs (Sermons), a Khatib (preacher) mentioned the Hadith narrated by Salman who reported that Allah's Messenger (peace be upon him) gave them (his Companions) a sermon on the last day of Sha`ban etc. At that point, one of the attendees of the sermon went against the Imam publicly telling him that the Hadith narrated by Salman is a Mawdu` (fabricated) Hadith. From among what he (the Khatib) mentioned, "Whoever feeds a fasting person, Allah will make him drink from my Hawd (Prophet's lake in Paradise) a drink that quenches his thirst until he enters Paradise" and "Whoever relieves his slave, will be forgiven by Allah and protected from Hell-fire." The objecting person said that these sayings are falsely ascribed to Allah's Messenger and whoever ascribes lies to Allah's Messenger, will have his abode in Hell-fire etc. I hope your Eminence will explain whether what he has said is true or not. May Allah protect you!

A: The Hadith reported by Salman is recorded by Ibn Khuzaymah in his Sahih. He said: "Chapter on the merits of the month of Ramadan, if the narration is authentic", then added: `Aly ibn Hujr Al-Sa`dy reported that Yusuf ibn Ziyad reported that Hammam ibn Yahya reported from `Aly ibn Zayd ibn Jud`an from Sa`id ibn Al-Musayyib from Salman that he said: (The Messenger of Allah (peace be upon him)

delivered a Khutbah on the last day of Sha`ban. The Prophet said, "O you people! A great and blessed month has arrived for you. A month in which there is a night which is better than one thousand months. Fasting during this month is an obligation, and the extra prayers during its nights are voluntary. Anyone who comes closer to Allah through a good deed during this month is as if he performed an obligatory duty during times other than Ramadan, and he who fulfils an obligatory duty in it will be like one who fulfils seventy obligatory duties in another month. It is the month of patience, and the reward of patience is Paradise. It is the month of the visiting of the poor, the sick and the needy so as to share their sorrows. It is the month where the nourishment, the sustenance and the income of the believing Muslim increase and they are blessed. Anyone who invites others to break

their fast at Iftar will be provided with forgiveness of his sins and be saved from hellfire, and will receive reward equal to the fasting person without reducing his own reward in any respect. Some of the Companions of the Prophet said: Not all of us may find food to share with one so that he could break his fast. The Prophet said: Allah will reward you even if you help the fasting Muslim to break his fast with a date, a sip of water, or a drink of milk. It is a month whose beginning is Mercy (Rahmah), and its middle part is Forgiveness (Maghfirah) and its last part is freedom from hellfire. Anyone who helps a slave to be freed, Allah will forgive him and free him from Hellfire. Increase in yourselves four characteristics: Two by which you will please your Lord, and two others by which you can not live without. The first two qualities to please Allah are to bear witness that there is no one worthy of worship except Allah, and to ask forgiveness from Allah. However, the other two things that you can not live without are: To ask Allah for Paradise and to ask Him to protect you from Fire. Anyone who gives water to a Muslim at Iftar, Allah will give him water during the Day of Judgment from the fountain of the Prophet Muhammad which will make him not feel thirsty until he enters Paradise.)

Its Sanad (chain of narrators) includes `Aly ibn Zayd ibn Jud`an who is a weak narrator because of bad memorization. Its Sanad also includes Yusuf ibn Ziyad Al-Basry whose narrations are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). The Sanad also includes Hammam ibn Yahya ibn Dinar Al-`Awdy about whom Ibn Hajar said in Al-Taqrib: A reliable narrator who may have forgotten. Consequently, this Hadith with this Sanad is not Mawdu` but it is Da`if (weak). However, the merits of the month of Ramadan are mentioned in so many other authentic Hadith.

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The first and second questions of Fatwa no. 9395

Q 1, 2: does a Muslim prove his ability to overcome needs and desires through Sawm (fasting)? How does a Muslim see the reality of the world?

A: Allah obligates the Sawm of Ramadan for the interest of His servants to discipline their spirit to promote them to human perfection.

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Sawm is abstaining from food, drinks and other things which break it. This trains the spirit to do things against its nature and helps it to overcome its forbidden desires during Sawm. It also disciplines the spirit to apply moral values. When a person strengthens his knowledge with his religion and what Allah prepares for His believing servants in the Hereafter and holds firm to it, he realizes the meanness of this world and its status in the sight of Allah; it is not worthy a weight of a mosquito just as related in the Hadith which was related by Al-Tirmidhy and Ibn Majah. The value of this world gratifies in the sight of those who reconcile it with their obedience to Allah and taking it as a passage to the Hereafter.

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Fasting some days as fasting the whole month

The Fourth Question of Fatwa no. 3089

Q4: is it permissible for someone to fast continuously day and night, for three days during the month of Ramadan instead of fasting the whole month?

(Part No. 10; Page No. 88)

A: It is not permissible to do so and none of the scholars have ever said that it is permissible to do so, as night is not a time of fasting. Anyone who does so is in violation of Islamic law, and has innovated a new legislation that was not ordained by Allah. Additionally, they will be breaking their fast during the month of Ramadan without a legal excuse. Allah (Glorified be He) made fasting the entire month of Ramadan obligatory upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions). Therefore, fasting some days can not take the place of fasting the whole month.

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New moons, different sighting locations and astronomy calculations

Fatwa no. 256

Q 1:

How can we sight the crescent moon of Ramadan in the Kingdom of Saudi Arabia? I would like to know the way of sighting the new moon. Who is officially responsible for announcing the sighting of the new moon?

2:

Is the radio broadcast among the Shar'y (Islamic legal) means that one can rely on to begin Sawm (Fasting) when announced? Does the radio broadcast meet the legal conditions required in the witness who confirm the sighting of the new moon in order to commence observing Sawm based on such announcement?

3:

Are telephone and telegraphs considered official Shar'y means of communication that can be trusted in this regard, though one does not know the person who is talking or the person sending the telegraph?

(Part No. 10; Page No. 89)

A: Due to the importance of knowing the first day of the month of Sha'ban because of being related to the month of Ramadan, the Ministry of Justice sends a circulated note to all courts during the month of Rajab that all judges should inform people to sight the crescent moon of the month of Sha'ban. During the last days of the month of Sha'ban, the supreme judicial authority in the Ministry of Justice holds meetings for studying what is sent of testimonies concerning sighting the crescent moon of Sha'ban. After studying this issue, the judicial authority issues a decision according to what is legally confirmed concerning the first day of Sha'ban. Accordingly, we can determine the night when we can sight the new moon of Ramadan which is the night before the thirtieth of Sha'ban. Consequently, a circulated note is sent to all judges, who, on the night before the thirtieth of Sha'ban, become well-prepared to receive any witness who testifies to sighting the new moon. After verifying his testimony, making sure that he is truthful and discussing with him the way, place and the time of sighting the new moon and other questions

(Part No. 10; Page No. 90)

that confirm that he is truthful, the judge sends a telegraph to the Ministry of Justice about this testimony. At the same time, the Supreme Judicial Authority holds a meeting in the headquarters of the Ministry of Justice in order to study what the judges sent in this regard. When the board is sure about sighting the new moon of the blessed month of Ramadan, it prepares a decision that confirms sighting the new moon. After signing the decision by the royal authority, the decision is circulated to all judges in order to inform all people through radio and television. The testimony of one just and upright person is sufficient to confirm the sighting of the new moon of Ramadan. It was reported that

Ibn 'Umar (may Allah be pleased with him) said: ﴾The people gathered to sight the new moon, so I informed the Messenger of Allah (peace be upon him) that I had sighted it. He (peace be upon him) fasted and commanded the people to fast.﴿ (Reported by Abu Dawud and Al-Daraqutny) As for the news propagated by radio or telegraph concerning sighting the new moon, confirming the beginning or end of the month, they will be accepted as reliable sources of information. They are related to the state and no one dares to fabricate lies or add or delete any part of the news. Officials used to pay great attention to these means with regard to absolute accuracy in conveying messages or news.

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Therefore, we can accept the news broadcasted through these means even though the broadcaster is not well-known to us.

As for the telephone, it needs much verification and investigation about the person who conveys this news to you with regard to his uprightness and accuracy in reporting news. Telephone is not like radio or other reliable means, because telephone is a publicly used device.

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Fatwa no. 2031

Q: what is the method of detecting the beginning of the lunar months?

A: The Authentic Hadiths of the Prophet (peace be upon him) have indicated that whenever the crescent is observed by a trustworthy person after sunset, on the night of the thirtieth of Sha`ban or Ramadan, then the vision should be recognized. Accordingly, the beginning of the month is to be recognized regardless of the period that the moon remains after sunset, whether it is twenty minutes, more or less, for nothing has been mentioned in any of the authentic Hadiths

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indicating a specific time [in minutes] for the moonset after sunset. The Council of Senior Scholars in the Kingdom [of Saudi Arabia] have also agreed to what we have mentioned.

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The fourth question of Fatwa no. 4442

Q 4: If one observes Sawm (Fasting) or breaks Sawm on the thirtieth day of Sha'ban without sighting the new moon; would their Sawm be valid? Would you please support your answer with evidence?

A: It is not permissible for a Muslim to fast on the thirtieth of Sha'ban if sighting the new moon has not been confirmed on the eve of that day. An exception to the prohibition of fasting on this day is made if this day coincides with a day that someone habitually fasts, such as fasting on Monday or Thursday. So, a person who has this habit is permitted to fast this day along with other previous days of Sha'ban, because the Prophet (peace be upon him) said: ﴾Do not observe Sawm for a day or two days ahead of Ramadan, except a person who is in the habit of observing a particular Sawm; they may fast on that day.﴿

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(Related by Al-Bukhari and Muslim)

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Q 5: Is it permissible to follow the calculations of astronomers in the acts of `Ibadah (worship), such as Sawm (fasting) and others?

A: It is impermissible to follow astronomers in these matters; we should depend on sighting the new moon, as it is stated in the Sahih (authentic) Hadith, (Observe Sawm when you see it (the crescent of Ramadan) and break your Sawm when you see it (the crescent of Shawwal). If the weather is cloudy, complete thirty days of Sha`ban.)

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The fifth question of Fatwa no. 7753

Q 5: what is the ruling on a person who does not fast according to the first sighting of the new moon

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of Ramadan, but waits until he sees it for himself depending on the following Hadith, ﴾Start fasting on seeing it (the new moon of Ramadan), and give up fasting on seeing it (the new moon of Shawwal)﴿ **? Is this understanding correct?**

A: It is obligatory to fast when the sighting of the new moon is confirmed, even if only one trustworthy Muslim sees it. The Prophet (peace be upon him) issued orders to fast when a Bedouin testified that he had seen the new moon. Interpreting the Hadith mentioned in the question to mean that no individual should fast until they see the new moon for themselves is incorrect, because the Hadith tells everyone to fast when the sighting is confirmed, even if only one trustworthy Muslim sees the new moon.

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Fatwa no. 10973

Q 1: a group of Multazims (practicing Muslims) here in our town disagree with us in some matters, such as the Sawm (fasting) of Ramadan. They do not fast until they see the crescent with the naked eye. Sometimes they begin Sawm a day or two after us, and they break their Sawm a day or two after `Eid-ul-Fitr (the Festival of Breaking the Fast).

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Whenever we question their Sawm on the day of the `Eid, they insist that they will not break their fast nor fast until they see the crescent with the naked eye, as the Prophet (peace be upon him) stated, (Begin Sawm on seeing it (the crescent of Ramadan), and break your Sawm on seeing it (the crescent of Shawwal).) **They are not convinced with the modern devices which are used to see the crescent. They also offer Salat-ul-`Eid (the Festival Prayer) after the end of the `Eid, according to their sighting. On `Eid-ul-Adha (the Festival of the Sacrifice), they also slaughter the Ud-hiyah (sacrificial animal offered by non-pilgrims) and stand on the mountain of `Arafat two days later. They also offer Salah (Prayer) in Masjids (mosques) where there are graves, and they claim that it is not prohibited. May Allah reward you.**

A: These people should observe Sawm and break Sawm with the rest of the people, and offer Salat-ul- `Eid with the Muslims in their countries, as the Prophet (peace be upon him) stated, (Begin Sawm on seeing it (the crescent of Ramadan), and break your Sawm on seeing it (the crescent of Shawwal). If the sky is overcast (and you cannot see it), complete the term (thirty days of Sha`ban).) Agreed upon by Al-Bukhari and Muslim. What is meant here is Sawm and breaking the Sawm if the crescent is seen with the naked eye or with modern devices which are an additional aid, as the Prophet (peace be upon him) stated, (The beginning of Ramadan is on the day when you begin Sawm; the end of Ramadan is on the day when you end it; and `Eid-ul-Adha is on the day when you sacrifice.)

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The first question of Fatwa no. 313

Q 1: Sometimes we hear on the radio that Saudi Arabia has started Sawm (fasting), whereas we have not seen the crescent in Côte d'Ivoire , Guinea , Mali or Senegal, although we carefully follow this issue. Therefore, we disagree and a few people begin Sawm depending on what they hear on the radio, and others wait until they see the crescent in our countries, according to Allah's statement, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ **and the Prophet's statement,** ﴾Start Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal)﴿ **and "Each country has its own crescent." Controversy has arisen between the two parties, so please advise accordingly.**

A: The variance in the appearence of the crescents in different countries is one of the matters which are known instinctively. No disagreement has ever taken place among the Muslims on this fact. The disagreement among Muslim scholars is whether we should depend on

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the difference regarding the appearance of crescents in the beginning and the end of Sawm in Ramadan or not. This is one of the theoretical issues which are subject to Ijtihad (juristic effort to infer expert legal rulings). Thus, the scholars of Islam have always differed about it and some of them are of the view that the difference in the initial appearance of crescents should be considered, while others view that it should not be considered. Each of them has given evidences from the Qur'an and the Sunnah (whatever is reported from the Prophet) and Qiyas (analogy). Sometimes the two parties cited the same texts, such as Allah's statement, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ , Allah's statement, ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind﴿ and the Prophet's statement, ﴾Observe Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal).﴿ in addition to other texts. This is because each party understood the texts in a different way, and each of them followed a different method in Istidlal (reasoning by methods other than the recognized sources). However, this disagreement had no negative effect, as each of them respected the other's Ijtihad. The earlier jurists disagreed about this issue, and each of them had their own evidences. If it is proved to you, whether through the radio or any other means, that the crescent was seen in another place, you should refer this matter

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to the ruler of your country. It is he who can declare whether you should fast on that day or not; his ruling is the decisive resolution in such a case. Thus, the problem is solved when the ruler of your country decides whether you should fast on that day or not.

As for the phrase "Each country has its own crescent", it is not a Hadith attributed to the Prophet (peace be upon him); it is one of the sayings of the group who think that the difference in the

appearance of crescents should be considered in the Sawm and breaking the Sawm of Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 319

Q 3: It is impossible to see the new moon with the naked eye before 30 hours of its birth. After this period, it is impossible to see it because of the weather conditions. If this situation is taken into consideration, is it possible for the inhabitants of England to use astronomical information for this country in calculating the probable time of sighting the new moon and the beginning of the month of Ramadan, or must we see the new moon (with naked eye) before starting to fast the blessed month of Ramadan?

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A: It is permissible to make use of observation instruments to sight the new moon, but it is not permissible to rely on astrological sciences in confirming the beginning or end of the month of Ramadan. Allah has not legislated it either in His Book or in the Sunnah of his Prophet (peace be upon him). Rather, Allah has legislated for us to establish the beginning and end of Ramadan through sighting the new moon; to begin Sawm by seeing the new moon of Ramadan and to end Sawm by seeing the new moon of Shawwal and to gather to perform the Prayer of 'Eid-ul-Fitr (the Festival of Breaking the Fast). Allah has made the new moons to mark fixed periods of time for mankind and for performing Hajj. So, it is not permissible for a Muslim to use any other method to determine the times for acts of worship such as fasting of Ramadan, celebrating the Two 'Eids, going on Hajj, fasting as a Kaffarah (expiation) for killing by mistake or for committing Zhihar (a man likening his wife to an unmarriageable relative) and so on. Allah (Exalted be He) says: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fast) that month.﴿ Allah (Exalted be He) also says: ﴾They ask you (O Muhammad, peace be upon him) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and Hajj."﴿ The Prophet (peace be upon him) said: ﴾Start Sawm (fast) when you see it (the new moon of Ramadan) and stop Sawm when you see it (the new moon of Shawwal); but if the sky is overcast (and you cannot see it), complete the number of days (of Sha'ban to thirty days).﴿ On this basis, it is obligatory upon those who do not see the new moon in their sighting place where the sky is cloudy or clear to complete thirty days of Sha'ban, unless it is seen in another place. If the new moon is confirmed in another place, they have to follow the decision of the Muslim ruler of their country; whether to start Sawm (Fasting) or not, because his view in this issue puts an end to any disagreement among the Fuqaha' (Muslim jurists) concerning the issue of different locations of sighting the new moon.

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If their ruler is a non-Muslim, they should act according to the ruling issued by the concerned Islamic center in their country; whether to fast following the sighting of the new moon in another location or not to start fasting, considering the disagreement in different locations of sighting the new moon.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 388

Q 1: What is the ruling on the difference of setting the beginning of Muslims' religious festivals like `Eid-ul-Fitr (the Festival of Breaking the Fast), and `Eid-ul-Adha (the Festival of the Sacrifice)? It is worthy to mention that this results in people fasting a day which is prohibited to fast such as the day of `Eid-ul-Fitr or breaking their fast on a day that should be observed. I need a decisive answer regarding this matter please. If Islam rejects this difference, how can Muslim festivals be unified?

A: Scholars agree that the sighting of the crescent causes differences. However, they held different opinions regarding

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whether the difference in sighting the moon matters or not in the beginning and the end of Ramadan. Some Fuqaha' (Muslim jurists) held the opinion that the difference in sighting the moon does matter in the beginning and end of Ramadan while others see that it does not. Each group quotes evidence from the Qur'an and Sunnah, and sometimes they quote the same text, such as when they both quote the following Ayah (Qur'anic verse): ﴿So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴾ and ﴿They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind﴾ They also quote the Prophet's (peace be upon him) Hadith, ﴾Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).﴿ This is due to the different understandings of the texts, and different ways in which each group derives evidence from them. To sum up, issues which have no reference in the Qur'an or Sunnah are open to Ijtihad (juristic effort to infer expert legal rulings), and the Fuqaha' held different views in its regard in the past and the present. There is no blame on the people of any country, if they did not witness the moon on the night before the thirtieth, to follow the sighting of the moon in another territory rather than theirs when sighting the moon is confirmed. In case they disagree, they should follow the opinion of their Muslim ruler for his judgment will end the argument and therefore, the Ummah (nation) should follow it. In case the ruler is not a Muslim, they should follow the decision taken by

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the concerned Islamic center in their country so as to unify the beginning of Ramadan and Salat-ul-`Eid (the Festival Prayer) in their country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 3686

Q 2: can people living in Africa fast according to the sighting of the crescent in Makkah?

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia has issued a decree concerning the question that reads: Firstly, the fact that the new moon appears at different times in different places is a well-established fact; no scholar disputes this. However, scholars differ as to whether this is significant or not. Secondly, the question as to whether different times of moonrise is something significant is a theoretical question in which Ijtihad (juristic effort to infer expert legal rulings) is permissible

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on both the scientific and religious levels. Scholars who reach the correct opinion will receive two rewards, one for being right and one for making Ijtihad; while those whose opinion is wrong will still be rewarded for their Ijtihad. The scholars' differences on this matter may be described as one of two: some of them think that the differences in the times of the moon's rising is of significance, and others think that it is not. Both groups cite evidence from the Qur'an and Sunnah (whatever is reported from the Prophet) and may even quote the same text, such as the Ayah (Qur'anic verse) in which Allah says, ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴿ and the Prophet's (peace be upon him) saying, ﴾Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).﴿ The difference is in the interpretation of the texts, as each group has its own methods of deriving evidence. Owing to certain considerations and the fact that this difference may have unfavorable consequences, the members of the Council of Senior Scholars determined that the matter is to remain as it is, for over the fourteen centuries since this religion [Islam] has emerged we know of no time when the Islamic Ummah (nation) was united in the sighting of the crescent. Therefore, the council determined to let every Islamic state have the right to choose one of the two said opinions with the help of its scholars. Thirdly, the council has looked at the issue of confirming the new moon by calculations and what was said on this matter in the Qur'an and Sunnah, and they have studied the opinions of scholars on this matter. They unanimously decided that astronomical calculations do not count when it comes to confirming the new moon in the issues based on Shari`ah (Islamic law) because the Prophet (peace be upon him) said, ﴾Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).﴿ and ﴾Do not fast until you sight it (the moon) and do not break your fast until you sight it.﴿ In addition, there are other evidence supporting this issue.

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May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 386

Q: Is it permissible for a Muslim to count on astronomical calculations to decide the beginning and the end of Sawm (Fast) (in Ramadan)? Or should we depend on seeing the crescent?

A: The Shari`ah (Islamic law) is a lenient one; its rulings are generic and comprehensive to both (Human and Jinn) alike, regardless of their ranks; whether they are scholars or illiterate people, rural or urban. This is why Allah has made it easy for them to identify the times of acts of worship. He has made specific signs for them by which they can all know the beginning and end timings of such acts. He has made, for example, the meridian

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and the inclination of the sun towards the west a sign for the advent of Zhuhr (Noon) Prayer time. He also made the time of sunset a sign for the advent of Maghrib (Sunset) Prayer and the end of `Asr (Afternoon) Prayer. Also the time of `Isha' (Night) Prayer can be recognized by the disappearance of twilight. In addition to this, Allah has made the sighting of the crescent at the end of every lunar month a sign for the advent of the new month, and the end of the previous one. Allah has not obligated us to observe the beginning of the month based on something that is not known but to only some people, which is astronomy and its calculations. Thus the texts of the Qur'an and Sunnah have made sighting the crescent a sign for all Muslims to start fasting Ramadan; as they stipulated for them to end their fast on sighting the crescent of Shawwal. The same applies to `Eid-ul-Adha (the Festival of the Sacrifice) and the day of `Arafah. Allah (May He be Exalted) says, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿ , ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴿ The Prophet (peace be upon him) also said, ﴾When you see the crescent (of the month of Ramadan), start fasting, and when you see it again (that of the month of Shawwal), stop fasting; and if the sky is overcast (and you can not see it) then regard the crescent (month) of Ramadan as of 30 days.﴿ Thus, he (peace be upon him) has ordained fasting when the sighting of the crescent of Ramadan is confirmed, and ordained breaking fast on seeing the crescent of Shawwal. However, he has not linked this to any astronomical calculations or to the movements of the stars, and this was the way things used to be at the time of the Prophet (peace be upon him), the Rightly-Guided Caliphs and the Four Imams (Abu Hanifah, Malik, Al-Shafi`y, and Ahmad), in addition to the time of the three generations to which the Prophet (peace be upon him) witnessed to be the best. Therefore, referring to

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astronomy in establishing the advent of the lunar months to start any act of worship or to end it without sighting the cresent, is an act of Bid`ah (innovation in religion) in which there is no good, as it is not supported by any evidence from the Shari`ah. For this reason, the Kingdom of Saudi Arabia still abides by the way of the Prophet (peace be upon him) and the righteous Salaf (predecessors) in confirming the acts of worship like Sawm, breaking fasting, `Eids (Muslim Festivals) and times of

Hajj, which is to sight the crescent. Following the Salaf in all religious matters achieves welfare for the Islamic nation, and all evil lies in following the acts of Bid`ahs innovated in our Din (Religion of Islam). May Allah protect you, us, and all Muslims from both hidden and apparent tribulations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 2036

Q 2: There is a great difference among Muslim scholars over determining the beginning of the Sawm (fast) of Ramadan and the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). Some act upon the following Hadith: (Start fasting on seeing it (the new moon of Ramadan), and break your fast on seeing it (the new moon of Shawwal).) **Others act upon the opinions of astronomers believing that the latter have reached the peak in the science of astronomy and can know exactly the beginning of lunar months. Consequently, these scholars fast according to the calendar.**

A:

First: The correct view which should be acted upon is that based on

the saying of the Prophet (peace be upon him), (Start fasting on seeing the new moon (of Ramadan), and break your fast on seeing the new moon (of Shawwal), and if the sky is overcast (and you cannot see it), complete the term (thirty days of Sha`ban.)) So the criterion in determining the beginning and end of the month of Ramadan is sighting the new moon. The Shari`ah of Islam which Allah sent with our Prophet Muhammad (peace be upon him) is general and will last until Doomsday.

Second: Allah (Exalted be He) has known everything about the progresses and advances of astronomy and other sciences, however He says, (So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month) Besides, His Messenger (peace be upon him) explained it saying, (Start fasting on seeing it (the new moon of Ramadan), and break your fast on seeing it (the new moon of Shawwal)...) So, Allah makes the start and the end of the fasting of the month of Ramadan dependant on sighting the new moon and not on astronomical calculations even though He (Exalted be He) knows astronomers will advance in their astronomical calculations of the movements of stars. So, Muslims should refer to the Shari`ah which Allah sent with His Messenger (peace be upon him) and which enjoins them to rely on sighting the new moon to determine the beginning and end of fasting. There is Ijma` (consensus of scholars) on this view while the view of those who rely on astronomical calculation is strange and unreliable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 3127

Q: I underwent an operation during the month of Ramadan. People differed in our city concerning the end of the month. Some of them followed Saudi Arabia and did not observe Sawm (fast) of the thirtieth day of Ramadan. Others followed the example of other states as Algeria and completed 30 days of Sawm. Moreover, Algeria depends upon astronomy in determining the beginning and end of the month. How many days should I observe of Sawm in order to make up for these days 29 or 30 days?

A: Astronomy can not be used as a legal means to determine the beginning and end of the month of Ramadan. The valid means of determining it is sighting the new moon. If they do not sight the new moon of Ramadan during the twenty ninth night of Sha`ban, then they have to complete Sha`ban as thirty days. If they do not sight the new moon of Shawwal on the twenty ninth night of Ramadan, then they have to complete Ramadan as thirty days. Therefore, you have to observe Sawm for twenty nine days in order to make up for Sawm you have missed during the month of Ramadan because of undergoing an operation. You have to follow the example of the state that observes and breaks Sawm according to sighting the new moon.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 10; Page No. 109)

Fatwa no. 1657

Q 1: We are Muslim students in the United States and Canada. Each year, we face a problem with the beginning of Ramadan that results in being dividing into three sects:

1.

One sect observes Sawm (Fast) when they sight Ramadan new moon in the state where they live.

2.

Another sect observes Sawm with the Kingdom of Saudi Arabia.

3.

A third sect observes Sawm when receiving such news from the Muslim Students' Association in USA and Canada, which sights the new moon at several places in USA and publicizes the news in various centers upon sighting the crescent. Accordingly, all Muslims living in USA start observing Sawm on the same day in spite of the vast distances separating between the various states.

Which of these three sects should one follow and observe Sawm with? Please advise us, may Allah reward you!

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia has investigated this matter and issued an important statement on this topic, the text of which is as follows: Firstly: Difference in moon sighting is Ma`lum minad-din biddarurah (well-established religious matters)

(Part No. 10; Page No. 110)

and there is no difference among scholars concerning this. Rather, the difference of scholarly opinion has to do with whether the difference in moon sighting matters or not. Secondly: The issue of whether the difference in moon sighting matters or not is a theoretical matter in which there is room for Ijtihad (juristic effort to infer expert legal rulings). Even people of great knowledge and piety differed concerning this matter. This is a type of difference which is acceptable, where the one who makes Ijtihad and gets it right will have two rewards, one for his Ijtihad and the other for getting it right, and the one who gets it wrong will be rewarded for his Ijtihad. Scholars differed concerning this matter and there are two points of view. One is that the difference in moon sighting matters and the other is that it does not matter. Each group quotes evidence from the Qur'an and Sunnah (whatever is reported from the Prophet), and sometimes they quote the same text, such as when they both quote the Ayah (Qur'anic verse) in which Allah (Exalted be He) says: ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴿ Another text taken as evidence is the following Hadith in which the Prophet (peace be upon him) said: ﴾Start observing Sawm on seeing it (the new moon of Ramadan), and give up Sawm on seeing it (the new moon of Shawwal).﴿ That is because of different understandings of the texts, and different ways in which each group derives evidence from them. Based on the considerations that the Council has seen and examined, and based on the fact that the

difference of opinion on this matter does not have any effect that may lead to undesirable consequences, and since Islam was revealed fourteen centuries ago and we do not know of any period during which the Ummah (nation based on one creed) was united in moon sighting, the members of the Council of Senior Scholars

(Part No. 10; Page No. 111)

opine that matters should be left as they are and that this subject should not be stirred up. Each Islamic state should have the right to choose whichever opinion it wishes, based on the suggestions of its own scholars, because each view has its evidence and proofs. Thirdly: The Council has studied the issue of proving the new moon by means of calculation, and referred to the textual evidence from the Qur'an and Sunnah to this effect, and they have studied the comments of scholars on this matter. They have, thus, decided unanimously that astronomical calculations carry no weight in determining the new moon with regard to matters related to Shari`ah (Islamic law), because the Prophet (peace be upon him) said: ﴾Start observing Sawm on seeing it (the new moon of Ramadan), and give up Sawm on seeing it (the new moon of Shawwal).﴿ He (peace be upon him) also said: ﴾Do not observe Sawm until you sight it (the moon of Ramadan) and do not break your Sawm until you sight it (the moon of Shawwal).﴿ There are other evidence to that effect. The Permanent Committee for Scholarly Research and Ifta' opines that the Muslim Students' Association in non-Muslim countries acts as an Islamic government in the matter of verifying the crescent for Muslims living in those countries. Based on what is set forth in the second article of the statement issued by the Council, this association has the right to choose between the two opinions, either considering the difference in moon sighting matters or not. Then they should publicize what they opine to the Muslims of their country who are to abide by what was opined and publicized for the sake of unity in order to begin observing Sawm on the same day, and to avoid controversy and confusion.

(Part No. 10; Page No. 112)

All Muslims who live in those countries should sight the crescent in the country in which they live. If it is witnessed by a trustworthy person or more among them, they should begin observing Sawm and should inform the Association in order for the latter to publicize the news. This is with regard to witnessing the beginning of the month. As for witnessing its end, there must be two just witnesses testifying their sighting of Shawwal crescent or else they should complete observing Sawm for thirty days, because the Messenger of Allah (peace be upon him) said: ﴾Start observing Sawm on seeing the new moon (of Ramadan), and give up Sawm on seeing the new moon (of Shawwal), and if the sky is overcast (and you cannot see it), complete the term as thirty days (of Ramadan).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 2149

Q 1: Is it permissible for Muslims who are living in a non-Muslim country to form a committee to confirm the sighting of the new moon of Ramadan, Shawwal, and Dhul-Hijjah?

A: It is permissible for Muslims living in non-Muslim countries to form a committee consisting of Muslim members to take on the responsibility of confirming the sighting of the new moon of Ramadan, Shawwal, and Dhul-Hijjah.

(Part No. 10; Page No. 113)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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Fatwa no. 1442

Q: The Muslim World League received a message from Shaykh Muhammad Dayr Manja, its envoy in Copenhagen, Denmark, saying that in some parts of the scandinavian countries, the day is much longer than the night, depending on the time of year. The night may be only three hours long, while the day is twenty-one hours. If Ramadan comes in the winter, the Muslims fast for only three hours, but if it comes in the summer, they do not fast because they are not able to, as the day is too long. Shaykh Dayr Manja asked for a Fatwa fixing the time of Iftar (breaking the Fast), Suhur (pre-dawn meal before the Fast), and the period during which the Sawm (Fast) of Ramadan is due to make it known to the Muslims in these countries.

I ask you to issue a legal statement to this effect so that I can provide him with the right answer.

(Part No. 10; Page No. 114)

After studying the matter in question, the committee answered as follows:

Islam is perfect and comprehensive. Allah (Exalted be He) says, ﴿This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴾ and said, ﴿Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach.﴾ He also said, ﴿And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind﴾ Allah has told the believers that Sawm is obligatory, as He (Exalted be He) said, ﴿O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).﴾ And Allah has explained when Sawm should begin and end, as He said, ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴾ This ruling is not addressed to any particular country or type of people; it is a universal law, which also includes the people asked about in the question. Allah is Merciful and Kind towards His Servants and has prescribed for them ways of ease to help them to do what He has made obligatory.

(Part No. 10; Page No. 115)

For example, He allows travelers and the sick not to fast during Ramadan, to save them from hardship, as He says, ﴿The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴾ So every Mukallaf (person meeting

the conditions to be held legally accountable for their actions) Muslim who is present when Ramadan comes is obliged to fast, regardless of whether the day is short or long. If a person is unable to complete a day's Sawm, and fears that he may die or become ill, he is permitted to eat just enough to keep his strength up and keep himself safe from harm, then he should stop eating and drinking for the rest of the day, and make up the days he missed later on, when he is able to fast.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 6486

Q 3: is it permissible to begin the Sawm (fasting) in a village far from the capital based on the moon-sighting in the capital or is it obligatory to wait for a moon-sighting in my village?

(Part No. 10; Page No. 116)

A: If the sighting of the crescent is confirmed in the capital, the people in the village you mentioned can depend on that moon-sighting and begin observing the Sawm with the Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1116

Q: a person was listening to the radio of Cairo and Kuwait when they announced that Sunday was the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast) and he accordingly stopped fasting on this day. Knowing that the radio of Riyadh announced that Monday was the first day of `Eid-ul-Fitr, what is the ruling on the actions of this person?

A: If the questioner was residing in Saudi Arabia during the night and day of Sunday, he is obliged to adhere to what is followed in this country. Sunday was not proved to be the first day of Shawwal in Saudi Arabia, rather it was the last day of Ramadan. Accordingly, he must make up for this day, ask Allah's forgiveness for deviating from the conduct of Muslims in this country and not to repeat this act.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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fasting on the Day of Doubt

Fatwa no. 2763

Q: Dear shaykh, please give us a ruling on the Sawm (fasting) of Ramadan, because people are still differing over this in our African countries. Some of them perform the Sawm on seeing the crescent moon and break their Sawm on seeing it, acting in accordance with the saying of the Prophet (peace be upon him), ("When you see it (the new moon of Ramadan) fast, and when you see it (the new moon of Shawwal) stop fasting; but if the clouds obstruct your sighting of the new moon, then calculate it (thirty days).") **(Agreed upon by Al-Bukhari and Muslim) Some of them perform the Sawm before seeing it and their Sawm coincides with the day the new moon of Ramadan appears, even though this contradicts the literal meaning of the Hadith. We are confused about this matter, would you advise us?**

A: Anyone who fasts on the 30th of Sha'ban, without the confirmed sighting of the new moon of Ramadan prescribed by Shari'ah (Islamic law), and their Sawm coincides with the first day of Ramadan, it will not count for them as validly sufficient Sawm, as they did not base their Sawm on the Islamic basis and also because that is the Day of Doubt. The authentic Sunnah gave evidence for the prohibition of fasting on that day, so anyone who did this must make up for that day. Ibn Qudamah (may Allah be merciful to him) said in this regard, "There is a third report from Ahmad that states that it must not be fasted and it does not compensate for Ramadan, if fasted." This is the view held by the majority of the scholars, such as Abu Hanifah, Malik, Al-Shafi'y, and those who followed their opinions. Abu Hurayrah said that the Messenger of Allah

(peace be upon him) said, ("Fast when you see it (the new moon of Ramadan) and stop fasting when you see it (the new moon of Shawwal); but if the clouds obstruct your sighting of the new moon, complete the month of Sha'ban thirty days.") (Related by Al-Bukhari) It is related on the authority of Ibn 'Umar that the Messenger of Allah (peace be upon him) said, ("Fast when you see it (the new moon of Ramadan) and stop fasting when you see it (the new moon of Shawwal); but if the clouds obstruct your sighting of the new moon, then calculate it thirty days.") (Related by Muslim) It is authentically reported that the Prophet (peace be upon him) forbade fasting on the Day of Doubt (agreed upon by Al-Bukhari and Muslim), and this is the Day of Doubt. The basis of the ruling is that it is still the month of Sha'ban, and moving on to the next month cannot be based on doubt." End of quoting from "Al-Mughni".

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. 7956

Q 5: The Sawm (Fasting) of Ramadan began this year on Friday. Some people already observed Sawm on Thursday. But you gave a Fatwa (legal opinion issued by a qualified Muslim scholar) that the missed day of Ramadan should be made up for, as it was confirmed that Thursday was the first day of Ramadan. Should those who observed Sawm on Thursday also make up for this missed day of Sawm? Will observing Sawm on Thursday, at the beginning of the month, be sufficient for them?

A: Anyone who observed Sawm on Thursday should make up for the day missed at the beginning of Ramadan, as they did not observe it intending it to be part of the month of Ramadan. Moreover, they observed Sawm on this day believing that it was the Day of Doubt (so called because there is doubt concerning it - is it the last day of Sha'ban or the first day of Ramadan). It is not permissible to observe Sawm on the Day of Doubt. Fasting the Day of Doubt is not sufficient if it is later known that this day was a part of Ramadan.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8035

Q 1: What is the ruling on Sawm (Fasting) the last day of the month of Sha'ban, if the scholars in a certain country did not reach an Ijma' (consensus of opinion) on confirmed sighting of the new moon of Ramadan, but later discovered that it was truly the first day of Ramadan? This happened in the Kingdom of Saudi Arabia in the year 1404 A.H. Some people fasted on sighting the new moon of the month of Ramadan or being told of the sighting by reliable witnesses. Their Sawm turned out to be valid, as was confirmed later. They started and ended Sawm based on the sighting of the new moon. Yet, some shaykhs issued Fatwas saying that the Sawm of those who did not see the new moon is invalid, as they acted contradictory to the Jama'ah (majority group) of Muslims even if they were wrong. The Fatwas went on to say that only the Muslim scholars of each country are entitled to confirm the sighting of the new moon. It also says that the Sawm of a person who relies upon the opinion issued concerning sighting the new moon by other scholars than those of their residence country, is invalid and they have to make up for it.

A: Anyone who sights the new moon of Ramadan on the night before the thirtieth of Sha'ban or is told of the sighting by a reliable witness then fasts accordingly, their Sawm will be sufficient for them and they do not have to make up for it.

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As for a person who fasts without sighting the new moon in person nor being told of the sighting by a reliable witness, then later discovers that it was the first day of Ramadan, their Sawm is not sufficient for them. In fact, they have to make up for this missed day and repent to Allah for fasting on the Day of Doubt (so called because there is doubt concerning it - is it the last day of Sha'ban or the first day of Ramadan), because the Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) indicate that it is prohibited to fast on the Day of Doubt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7882

Q: We, the Muslims of France, are perplexed because of the ongoing controversy in the Arab countries over sighting the new moon of Ramadan. Saudi Arabia declared the beginning of the month of Ramadan to be on Thursday and Kuwait declared it to be on Friday. In Saudi Arabia the month of Sha`ban is 29 days and in Kuwait it is 30 days. The scientific and astronomical calculations done in Paris indicate that the new moon will be born at 7:49 pm on Wednesday, 30 May 1984.

We would like your eminence to explain the principles

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upon which the Kingdom of Saudi Arabia has declared the beginning of Ramadan to be on Thursday 31 May 1984? We would also like your eminence to explain to us the interpretation of the Qur'anic Ayah (Verse): (So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month) **We rely upon Allah then upon your eminence to explain these issues as soon as you can. May Allah reward you best.**

A: First: the controversy over considering the different sightings of the new moon of Ramadan has been an ongoing controversy among leading jurists. **Second:** Sighting the new moon of Ramadan in 1404 A.H. has not been confirmed to the officials in the Kingdom of Saudi Arabia until Thursday night. The officials issued a decree for people to complete Sha`ban as 30 days according to the authentic Hadith in this regard. They declared the beginning of Sawm (Fast) of Ramadan of this year to start on Thursday. After that they sighted the new moon of Shawwal in the year 1404 A.H. on Friday night then declared that the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast) in the year 1404 A.H. will be Friday. Because of this, people fasted Ramadan as twenty eight days while lunar months cannot be twenty eight days. Sometimes, they are twenty nine days, sometimes thirty as reported in the authentic Hadith. When the officials discovered that they had delayed the beginning of Sawm in Ramadan, they declared it to people and told them to make up for the day

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they missed at the beginning of Ramadan to free themselves from the responsibility and out of their duty towards them. From this we gather that the officials in Saudi Arabia acted upon the rulings of the Shari`ah in both cases. **Third:** The interpretation of Allah's Saying: (So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month) Allah (Exalted be He) orders whoever is resident and healthy to fast during the month of Ramadan. As for a person who is ill, or finds it hard to fast or suffers when fasting, or is on a journey, he can break his Sawm and later make up for the days he missed. Allah decrees this to ease the acts of worship and out of Mercy to His servants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 10; Page No. 123)

Muslims who move from one country to another during Ramadan where the beginning and end of Sawm are different should adhere to the ruling applied in the country where they are present during the beginning or the end of Ramadan

Fatwa no. 2665

Q: A citizen called Khuwaylid Al-Jad'i Al-Matiry submitted the following question: On the eve of the thirtieth of Sha'ban this year, he was in Kuwait when the radio of Kuwait announced their confirmed sighting of the crescent moon of Ramadan on Tuesday night which, according to the calendar of Um Al-Qura, would fall on the thirtieth of Sha'ban. Shortly after he heard on the radio the announcement broadcasted on the radio of Riyadh on the authority of the Higher Judiciary Council that the crescent moon of Ramadan was not sighted by them on the Tuesday night corresponding to the thirtieth of Sha'ban according to the calendar of Um Al-Qura. Accordingly, he, as well as the people of the country where he was present during the sighting of the crescent observed Sawm. After a couple of days, he came back to Saudi Arabia where Ramadan had begun one day later and the people had been fasting for two days, whereas he had been fasting for three. This may cause a problem for him at the end of the month if Ramadan completes thirty days.

(Part No. 10; Page No. 124)

Is he obliged to fast with the people in Saudi Arabia or to stop fasting when Kuwait announces on the thirtieth of Ramadan that sighting the crescent of Shawwal is confirmed? The questioner thinks that the moon sighting announced on the radio of Riyadh is more correct and says that he fasted with the people of Kuwait only out of appreciating the sanctity of time. Please clarify this matter.

A: If a person finds himself in a country where people have already started fasting, he must fast with them, because under such a situation the person present in another country will come under the same ruling as its own citizens. The Prophet (peace be upon him) said: (Sawm (Fasting, i.e. beginning of Ramadan) is the day when you fast; Fitr (Breaking the Fast, i.e. end of Ramadan) is the day when you end the fast, and Al-Adha (the Festival of the Sacrifice) is the day when you sacrifice.) (Reported by Abu Dawud with an authentic Sanad [chain of narrators]; there are supporting reports for it narrated by Abu Dawud and others)

Supposing that he moved from a country where he has begun fasting with the people there, and went to another country, he should break or continue his Sawm according to the ruling of the people in the country to which he traveled, even if they end their Sawm earlier than the country where he has started fasting. But if he ends up fasting less than twenty-nine days, he must make up for one day (of fasting) later on, because the Hijri (lunar) month cannot be less than twenty-nine days.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1138

Q: Some nomads broke their Sawm (Fast) on the last day of Ramadan before the day of `Eid-ul-Fitr (the Festival of Breaking the Fast). This day was Sunday. They did so because certain radio stations broadcasted that Sunday was the day of `Eid-ul-Fitr. They thought that these radio stations were those of the Saudi Kingdom. They did not know that the Kingdom was observing Sawm except after the radio station of Riyadh announced that Monday was the day of `Eid-ul-Fitr. Should they make up for that day or make Kaffarah (expiation)?

A: If the reality is as you have mentioned, then the person who broke his Sawm on Sunday should make up for that day as it was one of the days of Ramadan. This is because the new moon of Shawwal was not seen in the Kingdom except on Sunday evening. There is no expiation for those who broke their Sawm on that day as they had an excuse. Moreover, they have to investigate and make sure of the sighting of the new moon in the Kingdom in the future in order to guard their Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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(Part No. 10; Page No. 126)

Fatwa no. 1330

Q: A person was in Egypt at the end of Ramadan in the year 95 A.H. At this time, Egypt followed Kuwait in announcing the time of `Eid-ul-Fitr (the Festival of Breaking the Fast) one day before Saudi Arabia and Qatar. This day became a day of `Eid in Egypt. The inquirer is asking: Should they make up for this day? They also ask whether or not intravenous injections break Sawm (fast) when they have it?

A: Regarding the first question about people breaking their fast in Egypt based on the establishment of the `Eid following Kuwait, knowing that the inquirer was in Egypt at that time, it seems to us that there is no harm in this act [breaking fast for `Eid in Egypt] and that they do not have to make up for this day, for they followed the ruling of the country where they were present after being certain of the beginning of the month of Shawwal.

As for intravenous injections and whether or not they break a person's fast, there are controversial opinions from the people of Knowledge in this regard; some of them are of the opinion that it breaks a person's fast, for it reaches the blood vessels, while others disagree with this opinion as it is not considered, in their opinion, to be eating or drinking. Hence, to be on guard against this controversy - to guarantee the validity of Sawm (Fast) - one should avoid taking them until the time of breaking a person's fast comes. Whereas, if a fasting person is obliged to take it during the day, there is no harm in this and his fast shall be valid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
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The third question of Fatwa no. 2266

Q 3: ramadan came while I was in Sudan. I observed Sawm (fasting) on Saturday and then traveled to a neighboring country, where people began Sawm on Sunday. People in Sudan broke their Sawm after twenty nine days, whereas the other country completed Sawm for thirty days. What is the ruling on this, given that I observed Sawm for thirty days in the other country?

A: You take the same ruling as the country you traveled to. Thus, it is impermissible to break your Sawm, rather you should complete Sawm with them, as you are included in the ruling with them. However, if you have only observed Sawm for twenty eight days, you should fast the other days after `Eid-ul-Fitr (the Festival of Breaking the Fast) to complete twenty nine days, as a month cannot be less than twenty nine days, or more than thirty days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 3594

Q 2: What is the ruling on a man who started Sawm (Fasting) after the confirmed sighting of the new moon of Ramadan in his country, then he traveled to another country where he witnessed the twenty-eighth of Ramadan but the people of that country sighted the new moon of Shawwal. Should he offer with them Salat-ul-'Eid (the Festival Prayer) although he only fasted twenty-eight days?

A: The decisive factor in beginning the Sawm of Ramadan is seeing its new moon at the sighting location and direction while present in one's country. The same applies to ending the Sawm of Ramadan; the decisive factor is sighting the new moon of Shawwal in the country to which one has traveled. Accordingly, one should end the Sawm and offer Salat-ul-'Eid with the people of the country where the new moon of Shawwal has been confirmed to be sighted while staying among them. But one should make up for the missed days of Sawm, so that the total number of fasted days is twenty-nine days, because the lunar month is either twenty-nine days or thirty days (i.e. it cannot be twenty-eight days).

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Fatwa No. 5084

Q: If a person continues the Sawm (Fast) for thirty days, will he be obliged to abide by the Sawm he started in Saudi Arabia according the sighting of the moon of Shawwal in The Kingdom even after his arrival in India? Or should he continue Sawm with the Muslims there and fast 31 or 32 days? If he breaks his Sawm during the interval days on his journey, is he obliged to make up for the missed days after `Eid-ul-Fitr (the Festival of Breaking the Fast), or it is enough for him to fast these days with the Muslims in India after his arrival there? Kindly, give us your Fatwa. May Allah reward you, and provide you with good health.

A: at the beginning of Sawm, a person should abide by the country where he is and at the end of Sawm, he should abide by the country where he is. If the total number of days that he fasts is twenty-eight, then he must make up for one day, because the lunar month cannot be less than 29 days. If he has already fasted thirty days but the people in the country to which he travelled still have one more day to fast, for example, then he must fast with them so that he may break the Sawm with them on the day of 'Eid, and offer Salat-ul-`Eid (the Festival Prayer) with them.

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Fatwa no. 6710

Q: A man fasted in Morocco on Monday, the 1st of Ramadan, 1403 A.H. which corresponded to June 1983, then he traveled to Bait Allah Al-Haram (Allah's Sacred House) to offer `Umrah on Thursday, the 11th of Ramadan. When he finished his `Umrah, he decided to continue fasting the rest of Ramadan in Makkah. When Ramadan ended in Makkah on Monday, the 11th of July 1983, he broke his fast like the other people of Makkah, but the problem was that the people of Makkah fasted for 30 days while he had only fasted for 28 days. Is his fasting complete? Should he not break his fast with them until he completes the 30-days fast? What is your opinion in this regard?

A: It is correct that this man started offering the Sawm (Fast) of Ramadan with his people and that he broke his fast with the people of Makkah at the end of Ramadan during his residence there. However he should make up for an extra day of fasting, for the Lunar Month is never less than twenty nine days. Therefore, he is to be bound by the minimum limit, for the saying of the Prophet (peace be upon him): ﴾The beginning of Ramadan is the day on which you start fasting, while the end of it is the day on which you finish fasting, and 'Eid- ul-Adha is the day on which you sacrifice.﴿

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Fatwa No. 1125

Q: The question sent by shaykh `Uthman Al-Salih from a group of Saudi students living outside The Kingdom in America and other countries. Some of the students followed Egypt, Kwuait, and other countries considering Sunday as the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast) while others fasted with this country, Saudi Arabia, and other countries in which Monday was the first day of `Eid-ul-Fitr. What is the religious ruling in this regard?

A: This question has to do with the issue of the different times of moonrise, and either considering the differences in times of moonrise to be of significance, or not as far as breaking Sawm (Fast) and other Shar`i (Islamic legal) rulings pertaining to the moon rising are concerned. The Council of Senior Scholars discussed this issue in one of its sessions and issued a decree explaining that scholars differed with regards to this question and there are two opinions:

1. A group held that the difference of the times of moonrise is significant.

2. Another group held that it was not and that when the moon of the month of Ramadan is sighted in a Muslim country, then it is applicable to other countries. Both groups cited evidences from the Qur'an and Sunnah, and maybe even quoted the same text. This is due to the differences in interepreting the texts, as each group has its own methods of deriving evidence. As the juristic difference in this issue has no abominable consequences and fourteen centuries have passed since the

advent of Islam, and not once did the Muslim Ummah (nation) hold a unified stance as far as sighting the new moon of Ramadan is concerned. Each country is entitled to follow the opinion most favored by its scholars. Moreover, since the countries where the students live are not Muslim countries and they are citizens of a country in which Sunday is not officially announced to be the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast), but the last day of Ramadan, to avoid differences, whoever broke his Sawm (Fast) on Sunday should make up for it. However, whoever followed Saudi Arabia in observing Sawm on Sunday and celebrating the first day of `Eid on Monday, there is no blame on him.

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Fatwa no. 10849

Q: We are writing to you from the island of Andaman and Nicobar located in the Bay of Bengal 1200 km far from Calcutta which is the nearest city to this group of islands in India .

(Part No. 10; Page No. 133)

Our brothers the Hanafys begin Sawm (fasting) according to crescent sighting in Calcutta, although the difference in the time of sunset between our islands and the city of Calcutta is fifteen minutes.

As for the Shafi`ys, they begin Sawm depending on sighting the crescent in any of these islands, and each of them has their own evidences. Please, Your Honor, give a satisfactory answer. May Allah bless you and help you serve Islam and the Muslims.

A: you should verify the sighting of the crescent, whether in Calcutta or in your islands, as there are many related Hadiths concerning this matter. It was related by Al-Bukhari from Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴾Start Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal). If the sky is overcast (and you cannot see it), complete thirty days of Sha`ban.﴿ It is also related in the Sahih (authentic) Book of Muslim from Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾Start Sawm on seeing it (the crescent of Ramadan), and break Sawm on seeing it (the crescent of Shawwal). If the sky is overcast (and you cannot see it), complete thirty days (of Sha`ban).﴿

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Fatwa no. (2623)

Q 1: We hope you will advise us concerning the times of Imsak (time of day that marks the beginning of the Fast) and Iftar (breaking the Fast) with regard to us, may Allah protect you!

A 1: There is a statement issued by the Council of Senior Scholars in the Kingdom of Saudi Arabia on explaining the beginning and ending of the time of a day of fasting, the text of which is as follows: First: The difference in moon sighting is something which is well known, and there is no difference among the scholars concerning this. Rather the difference of scholarly opinions has to do with whether the difference in moon sighting matters or not. **Second:** The issue of whether the difference in moon sighting matters or not is a theoretical matter in which there is room for Ijtihad (juristic effort to infer expert legal rulings). Even people of great knowledge and piety differed concerning this matter. This is a type of difference which is acceptable, where the one who makes Ijtihad and gets it right will have two rewards, one for his Ijtihad and the other for getting it right, and the one who gets it wrong will be rewarded for his Ijtihad also. The scholars differed concerning this matter and there are two points of view: One is that the difference in moon sighting matters and the other is that it does not matter. Each group quotes evidence from the Qur'an and Sunnah, and sometimes they quote the same text, such as when they both quote the Ayah: ﴾They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage.﴿

and the words of the Prophet (peace be upon him): ﴾Start fasting on seeing it (the new moon of Ramadan), and stop fasting on seeing it (the new moon of Shawwal).﴿ ... That refers to the difference in understanding the texts, and the different ways in which each group derives evidence from them. Based on the considerations that the Council has seen and examined, and based on the fact that the difference of opinion on this matter does not have any effect that may lead to undesirable consequences, since this religion appeared fourteen centuries ago and we do not know of any period during which the Ummah was united in moon sighting, the members of the Council of Senior Scholars opine that matters should be left as they are and that this subject should not be extremely discussed. Each Islamic state should have the right to choose whichever opinion it wishes, based on the suggestions of its own scholars, because each view has its evidence and proofs. **Third:** The Council has studied the issue of proving the appearance of the new moon by means of calculation, and what has been narrated in the Qur'an and Sunnah, and they have studied the comments of the scholars on this matter. They have decided unanimously that astronomical calculations carry no weight in determining the new moon with regard to Shar`i matters, because the Prophet (peace be upon him) said: ﴾Start fasting on seeing it (the new moon of Ramadan), and give up fasting on seeing it (the new moon of Shawwal).﴿ ... And he (peace be upon him) said: ﴾Do not fast until you sight it (the moon) and do not break your fast until you sight it﴿ ... And because of other evidence to that effect.

With regard to appointing the times of Imsak (time of day that marks the beginning of the Fast) and Iftar (breaking the Fast) of every day of Ramadan, this is made clear by Allah (Glorified and Exalted be He) in His saying: ﴿and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)﴾ The Ayah includes all Muslims everywhere and in every country i.e., every country can determine its night and day times.

May Allah grant us success and may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

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The time an airline passenger should break Sawm

The second question of Fatwa no. 1693

Q 2: A fasting person on a plane finds out by glancing at the watch or being informed by phone that it is time to break Sawm (Fast) in the country over which the plane is flying; may they break their Sawm although they can still see the sun because of the altitude of the plane? What is the ruling in case a person breaks Sawm in a given country but when the plane takes off they still can see the sun?

A: If a fasting person is on a plane and learns either by checking the time

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on their watch or being informed by a phone call that it is time in the country over which the plane is flying to break Sawm, but they can still see the sun because of the altitude at which the plane is flying, it is not permissible for them to break Sawm because Allah (Exalted be He) says: ﴾Then complete your Sawm till the nightfall.﴿ The time limit (i.e. nightfall) specified by this Ayah is not met in the case in question, since the sun continues to be seen. However, if a fasting person breaks Sawm in a given country after the setting of the sun, but when the plane takes off they still can see the sun, they should retain their state of having broken Sawm because they fall under the same ruling as the residents of the country from which they took off, where the sun has set while they were there.

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Fatwa No 5468

Q: what is the time of breaking fast for the person on board of an aircraft during Ramadan?

A: If a fasting person is on board of an aircraft during the daytime of Ramadan and wants to complete fasting till night, then it is not permissible for him to break his fast before sunset.

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(Part No. 10; Page No. 139)

Abandoning Sawm (Fast)

(Part No. 10; Page No. 140)

if a person is diligent in worship during Ramadan and after Ramadan abandons Salah (prayer), is his Sawm valid?

Third question from Fatwa No. 102

Q 3: If a person performs Sawm and Salah only during Ramadan then after Ramadan he abandons Salah, is his fast valid?

A: Salah is one of the pillars of Islam. It is the most important pillar of Islam after the Shahadah (Testimony of Faith). It is an individual obligation. Whoever abandons it out of negligence or laziness is a Kafir (a disbeliever). As for those who offer Sawm and Salah only during Ramadan, they attempt to deceive Allah but indeed they are the worst servants who worship Allah only during Ramadan. Their Sawm is invalid, if they abandon Salah during other months, they are in fact committing a major act of Kufr (disbelief) even if they do not deny that Salah is obligatory. This is the soundest of the scholars' two opinions on this issue and it is based on the Saying of the Prophet (peace be upon him): ﴾The covenant that distinguishes between us and them (the hypocrites) is Salah. Anyone who abandons it is a Kafir.﴿ Narrated by Imam Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa`i, Ibn Majah, with an authentic Isnad (chain of narration) from Buraydah Al-Aslamy (may Allah be pleased with him) and the Saying of the Prophet (peace be upon him):

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﴾The head of the matter is Islam; the pillar is Salah; and its topmost part is Jihad (defending the Cause of Allah).﴿ Narrated by Imam Al-Tirmidhy (may Allah be merciful with him) with an authentic Isnad on the authority of Mu`adh ibn Jabal (may Allah be pleased with him). The Prophet (peace be upon him) also said, ﴾Between man and between Al-Kufr (disbelief) and Al-Shirk (associating others in worship with Allah) is the abandonment of Salah.﴿ Narrated by Imam Muslim in his Sahih on the authority of Jabir ibn `Abdullah Al-Ansary (may Allah be pleased with him). Indeed, there are many Hadiths to that effect.

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Fatwa No. 2511

Q: what is the ruling on a woman who heedlessly and inexcusably did not fast three days of Ramadan in 1396 A.H.? what should she do?

A: If the situation is as described and this lady did not fast three days of Ramadan out of heedlessness, not because she believed it was permissible to do so, then she has committed a serious major sin by violating the sanctity of Ramadan. Fasting Ramadan is one of the pillars of Islam, because Allah (Exalted be He) says: (O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).)

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until He (Exalted be He) says: (The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month) So she must fast three days to make up for the days that she did not fast. If she had intercourse during the three days she did not fast, she must also offer Kaffarah (expiation) for that day in addition to making up for it. If she had intercourse on two days then she must offer two expiations and make up for two days. The expiation is to free a slave; if that is not possible, then she must fast for two consecutive months; if she is unable to do that then she must feed sixty needy people from the local staple food. She must also seek the forgiveness of Allah and repent to Him; she must observe the fast that Allah has enjoined on her and sincerely resolve not to break her Sawm in Ramadan again. She must also feed one poor person for each of the three days because of her delay in making up the fasts until after the following Ramadan.

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First question from Fatwa no. 6060

Q 1: is a person who observes Salah (Prayer), but abandons Sawm (Fast) without any lawful excuse deemed a Kafir (disbeliever)?

A: Whoever abandons Sawm for disownment of its obligation is deemed a Kafir by consensus, and whoever abandons it out of laziness or negligence is not deemed a Kafir, but is subject to great danger for abandoning an obligatory and unanimously agreed upon pillar of the Pillars of Islam. Thus, whoever does this deserves a deterring punishment from the ruler. Some people of knowledge have even deemed whoever does such an act as a Kafir, thus he or she should make up for the missed days and offer Tawbah (Repentance) to Allah (May He be Exalted) from this.

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Second question from Fatwa No. 7290

Q 2: You have previously mentioned that if a person fasts but does not pray then their fast is not valid. What about the opposite; if a person prays but does not fast, or prays but does not pay Zakah (obligatory charity), or performs Hajj but does not pray?

A: Whoever abandons fasting Ramadan out of denying the obligation is a Kafir (disbeliever) and their prayer is not valid. Whoever neglects it deliberately out of carelessness is not a Kafir according to the correct view and

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their prayer is valid. Similarly, whoever does not pay Zakah denying its obligation is a Kafir and their prayer is not valid. But whoever does not pay it intentionally out of carelessness is not a Kafir and their prayer is valid. The same applies to whoever does not do hajj denying its obligation, they are considered a Kafir, but whoever neglects it heedlessly while able to perform it, they are not disbelievers and their prayer is valid.

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Second question from Fatwa No. 7890

Q 2: An educated person claimed that a wealthy and healthy Muslim man may break Sawm (Fast) in Ramadan and feed poor people for each day instead. He argued that Allah does not need the Sawm of this man. Is this wealthy man permitted to break his Sawm and feed the poor in return?

A: The said person made a mistake misleading this wealthy Muslim. Indeed, he is either ignorant or arrogant. It is not permissible for a person to break their Sawm in Ramadan except for a Shar`i (Islamic legal) excuse e.g. sickness, traveling, and the like. Thus it becomes obligatory upon the person who broke his Sawm to make up for these days, as Allah (Exalted be He) says: ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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Furthermore, it is not permissible for a person to feed a needy person instead of Sawm unless they are sick or elderly and are unable to observe Sawm as stated by the specialized physicians.

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Obligation of fasting for a legally accountable person

Third and fourth questions from Fatwa No. 3325

Q 3: should an eleven-year-old girl who began to experience menstruation fast although she does not enjoy good health? What should she do if she cannot fast?

A: If the case is as you mentioned, she has to fast because menstruation is one of the signs of puberty for women beginning from the age of nine. If she is able to fast then she must do it during the proper time. If she is unable to fast or undergoes extreme hardship in doing so, then she may break her fast but she must make up for the days

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that she missed when she is able to.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Q 4: Please tell me what the age of Taklif (legal capacity) is regarding both males and females?

A: both sane males and females reach the age of Taklif by attaining puberty. Once a person attains puberty and they are sane, they reach the age of Taklif and are required to follow all the rulings of Shar` (Islamic law) that they can follow. This applies to both males and females; each with regard to things relating to them. There are some signs for attaining puberty such as menstruation and pregnancy with regard to females, even when this happens before the age of fifteen. Other signs for attaining puberty are discharging semen with passion in sleep or wakefulness regarding both males and females even when this happens before the age of fifteen. Other signs are that a boy or a girl becomes fifteen years of age or their coarse pubic hair starts to appear.

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First question from Fatwa No. 4147

Q: a 12 or 13 year-old girl did not fast during Ramadan, should she or her family expiate for this?

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Should she make up for the missed days? Furthermore, if she makes up for the missed days, will she be required to do anything else?

A: A woman attains the legal capacity under certain conditions: Islam, sound mind, and the due age of puberty. Signs of puberty include the beginning of menstruation, discharging Maniy (spermatic fluid) with desire, and having sexual dreams after which she sees Maniy, the appearance of coarse hair around the front private parts, or reaching the age of fifteen. If the said girl has the signs mentioned above, then she has to fast and make up for the missed days. However, if she lacks any of these conditions, she is not legally required to fast and there is no blame on her.

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Fourth question from Fatwa no. 1787

Q 4: when should a child start to observe Sawm?

A: A child should be commanded to offer Salah when they reach seven years of age, and should be beaten for neglecting it when they are ten years old. However, it becomes obligatory for them when they reach the age of puberty. Puberty in the case of males is recognized by the discharge of semen due to sexual desire, also when coarse hair starts to grow around the penis, in addition to having semen discharge when having a sexual dream, or by reaching the age of fifteen. The same applies to females, except that they additionally have

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a fourth sign of puberty which is menstruation.

The basic principle regarding this is what was related by Imam Ahmad and Abu Dawud on the authority of `Amru ibn Shu`ayb on the authority of his father and grandfather who said: The Messenger of Allah (peace be upon him) said: ﴾Command your children to pray when they become seven years old, and beat them for (neglecting) it when they become ten years old; and provide them separate beds (to sleep in).﴿ Also what was narrated by `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾There are three (people) whose actions will not be accounted for: sleepers until they awaken, boys till they reach puberty and insane people until they recover from insanity﴿ Related by Imam Ahmad and he related a similar narration on the authority of `Aly (may Allah be pleased with him). This Hadith was also compiled by Abu Dawud and Al-Tirmidhy who said that it is a Hadith Hassan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

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A Menstruating Woman

Fourth question from Fatwa No. 278

Q 4: a breastfeeding woman's blood discharge stopped during the first three months after delivery. She then started bleeding at night but it stopped the next day, so she fasted for two days. Later, the blood discharge returned as the beginning of her menses, was her fast valid during these two days?

A: If the situation is as what was mentioned, her fast during these two days was valid. The blood discharge during the night or after these two days has no effect on the validity of her fasting.

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The fifth question of Fatwa no. 1216

Q 5: Is it permissible for a woman to take pills to prevent her menstruation during Ramadan?

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A: It is permissible for a woman to take pills to stop menstruation during Ramadan if experienced trustworthy doctors and similar specialists decide that taking these pills will have no harmful effects or adversely affect her reproductive system. However, it is better not to take them, for Allah (Exalted be He) has granted her the Rukhsah (concession) allowing her not to observe Sawm during Ramadan on the days of her period and that she later makes up for the days she misses, and has chosen this for her as the way to discharge this religious obligation.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 1790

Q: A sixty year old lady was ignorant of the rulings of menstruation for many years. She did not make up for the days she had not fasted in Ramadan because she thought these days were not to be made up for as she had heard from some common people.

A: This lady has to make Tawbah (repentance to Allah) from doing so because she did not ask people who are knowledgeable of the rulings of Islam. She should also make up the number of days that she thinks were most probably missed. Moreover, she has to offer a Kaffarah (expiation) for each day she missed by feeding one Miskin (needy) half a Sa` (1 Sa` = 2.172 kg) of wheat, fresh dates, rice, or any other of the staple food of the country. However, in case she can not afford such a Kaffarah; it is no longer obligatory on her and making up the days she missed is sufficient.

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Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question from Fatwa No. 3550

Q: my menstrual period stopped and started again only ten days later. It continued for four days then I took medicine so it stopped. This happened during Ramadan in this current year 1400 A. H. The point is that I continued to observe Sawm (Fast) and prayed in Jam` (combining two Prayers at the time of one of them) for the four days of the second menstruation mentioned above. Should I make up for these four days or it is sufficient that I fasted them in Ramadan bearing in mind that the blood was black in color during these four days? Please answer us. may Allah reward you with the best.

A: It is obligatory on you to perform Sawm for the four days mentioned. This is because the Sawm you performed for these days while you were bleeding was invalid as the black blood you have mentioned in the question was menstrual blood.

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(Part No. 10; Page No. 153)

Second question from Fatwa No. 5774

Q 2: Some ladies used to not make up for the days that they did not fast in Ramadan due to a Shar`i (Islamic legal) excuse, i.e. menstruation. This is because most of them were ignorant of the Islamic ruling regarding the obligation of making up these days while others were careless of the matter. One of these ladies did not know that making up such days was obligatory because of the lack of schools and awareness. She is now over forty five years old and her menstruation has ceased no less than four years ago. She would like an answer for her question and she insisted that I should inquire about this issue on her behalf. So please provide us with the answer and tell us what this lady should do especially that she is over forty five years of age?

A: In case the reality is exactly as what is mentioned in the question, this lady should do Tawbah (repentance to Allah, may He be Glorified and Exalted) for her negligence and for not asking people of sound Islamic knowledge. Moreover, it is obligatory on her to make up for the number of days of Ramadan that she missed since she attained puberty. In case she does not know the exact number of days she missed, she should make up for a number of days until she thinks that she has most probably made up the days she missed during the past months of Ramadan. Besides, she has to feed one Miskin (needy) half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country, whether fresh dates or not, for each day she missed. However, in case that she is poor and can not afford for such feeding; it is no longer obligatory on her to do so.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fifth question from Fatwa No. 8844

Q 15: is it obligatory to perform istinja' (cleansing the private parts with water after urination or defecation) after a person (male or a female) breaks wind? Also, what should a lady do in case she sees three drops of blood during the time of her menstruation period while she is observing Sawm (Fast)? Is it permissible for her to break her Sawm or should she continue her Sawm bearing in mind that this happens just before sunset?

A: Breaking wind, whether by a man or a woman, invalidates Wudu' (ablution). A person who breaks wind is not required to perform Istinja'. Rather, it is obligatory on this person to perform Wudu', which is washing the face along with Madmadah (rinsing the mouth) and Istinshaq (inhaling and exhaling water nasally), washing the two arms up until the elbows, wiping the head along with the ears, and washing the feet along with the ankles. On the other hand, when a lady sees blood during the time of her menstruation period while she is observing Sawm then it stops, she should terminate the Sawm even if the blood is little. This lady should break her Sawm, make up the missed days later, and perform Ghusl (ritual bath following major ritual impurity) once the blood stops.

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Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10343

Q: What is the ruling on a fasting woman whose period starts just few minutes before sunset? Does this invalidate her Sawm (Fast)?

A: If her period starts before sunset, her Sawm is invalid and she has to make up for it later. However, if her period starts after sunset, her Sawm is valid and she does not have to make up for it.

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Fatwa no. 10138

Q: my wife gave birth almost seven days before Ramadan. She became Tahir (ritually pure) before the beginning of the month. Is her Sawm (fast) valid or should she make up for it? She said that she fasted once she was Tahir. Please answer me, may Allah reward you with the best!

A: If the case is as you have mentioned, and your wife fasted Ramadan

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while she is Tahir, her Sawm is valid. There is no need to make up for it.

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Second question from Fatwa No. 13333

Q 2: A lady started her menstruation period but the discharge stopped after six days so she performed Ghusl (ritual bath following major ritual impurity), and resumed Salah (Prayer) and Sawm (Fast). Two days passed before she started to bleed again but only for one day. Again the lady performed Ghusl then resumed Salah and Sawm. Nevertheless, she bled another time for one day. What should she do? Were the Salah and Sawm that she performed after the first six days i.e. the period of her menstruation valid? Does she have to perform Salah and Sawm during these extra days of bleeding or should she make up for Salah and Sawm when the blood ceases? Is it obligatory on her to perform Ghusl after the termination of this blood just as is done after menstruation or not? What is the ruling in the case that her menstruation period continues for five days but she waits until the sixth lest the bleeding should start again, then she makes Ghusl when she is sure that no blood can be seen? Is it obligatory for her, after performing Ghusl by the end of the sixth day, to make up all the obligatory Salahs (Prayers) she missed on that day? Please provide me with your beneficial answer.

A: A lady should stop performing Salah and Sawm during the days of her menstruation. Once she is pure, she should perform Ghusl and make up for the days of sawm but not the Salahs she missed.

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in case that she sees Sufrah (yellowness) and Kudrah (swarthiness) after the start of Tuhr (purification), she should perform Salah and Sawm and not be affected by such discharges. However, she should perform Wudu' (ablution) when the due time of each Salah starts for Um `Atiyyah (may Allah be pleased with her) said: (We used to disregard dark and yellow discharges after the start of Tuhr.)

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The second question of Fatwa no. 13545

Q 2: During the month of Ramadan, 1409 A.H., my wife did not observe Sawm (Fast) during her 14-day menstrual period. Later, she made up for only seven days and so she still has to make up for the remaining seven days. Now, she is in the sixth month of pregnancy. Please give me Fatwa on whether Kaffarah (expiation) can replace making up for the missed fasts. If not, what should she do? May Allah reward you with the best.

A: Your wife has to make up for the remaining days of Sawm she missed during Ramadan due to menstruation. If the delay in making up for the days she missed was for no Shar`y (Islamic legal) excuse, she has to pay a Kaffarah for every day she missed in addition to making up. The Kaffarah is feeding a poor person, for each day, half a Sa` (1 Sa` = 3 kg. approx.) of dried dates, wheat, or any other staple foodstuff. It should be given to the poor of the country and it is permissible to give the total amount to only one poor person. However, if the delay is due to pregnancy or disease,

then she only has to make up for the missed days.

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The second question of Fatwa no. 13507

Q 2: One Ramadan night, my paternal aunt became pure from menses, i.e. her period was over, before dawn. She observed Sawm (Fast) on the next day but at the time of Zhuhr (Noon) Prayer she saw Sufrah (yellow vaginal discharge during or after menstruation). Is her Sawm valid?

A: Her Sawm is valid if Tuhr (purity from menses signaled by white discharge or complete cessation of bleeding) commenced before the break of dawn and thus she observed Sawm on the next day. As for the yellowish discharge that appears after seeing Tuhr, it does not affect the validity of Sawm because Um `Atiyyah (may Allah be pleased with her) said: (We used to consider Kudrah (dusky-colored vaginal discharge during or after menstruation) and Sufrah as nothing (i.e. not menses) after Tuhr.)

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The Fasting of the Elderly

Fatwa no. 2772

Q: I want to ask you about the ruling on feeding the needy for those who are weak in Ramadan, such as weak elderly men and women, those who are ill and not expected to recover, pregnant women, and breastfeeding mothers whose milk would dry up if they fast.

A: Firstly, Anyone who is unable to fast during Ramadan either due to old age - an elderly man or woman - or anyone who experiences extreme difficulty when they fast, have been granted a concession to break their Sawm (fast). It is obligatory upon them to feed a needy person for every day of Sawm that they missed. They should give each needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, or anything similar, from the type of food that they usually feed their family. The same applies to someone who is ill and unable to fast or anyone who experiences extreme difficulty when they fast, and is not likely to recover. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ And He says: ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ Ibn `Abbas (may Allah be pleased with them both) said: ﴾"A concession was revealed for elderly men and women who are unable to fast, that they may break their Sawm and feed a needy person for every day (they did not fast)."﴿ The ruling for those who are ill

and are unable to fast, or experience extreme hardship if they fast and are not likely to recover, is the same as for the elderly who are not strong enough to fast. **Secondly:** Pregnant women who fear that harm will come to themselves or their babies from the Sawm and breastfeeding women who fear that harm will come to themselves or their suckling babies from the Sawm, may break their Sawm and make up for the days that they missed. They are similar in this ruling to those who are ill and hope for recovery if they break their Sawm.

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Fatwa no. 2503

Q: My mother, who is old and sick, has been unable to observe Sawm (Fast) during Ramadan for the last three years. What should she do?

A: If the reality is as you mentioned, she should feed a poor person for each day of Ramadan she missed during the last three years. The amount of food to be given should be half a Sa` (1 Sa` = 3 kg. approx.) of wheat, dates, rice, maize or any other local staple foodstuff.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2689

Q: My father is more than seventy years old. For the last three years, he has been inflicted with a disease that I ask Allah to bestow His Mercy on him, and to make it an expiation for his sins. This disease has made him unable to fast, as fasting will cause him to lose his sight, hearing and his life. Therefore, he cannot observe Sawm (fast) during the month of Ramadan. Tell us what he should do.

A: If the reality is as you mentioned, then he is not supposed to fast during the month of Ramadan. He has a legal excuse for breaking his fast, but it is Wajib (obligatory) on him to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, etc. of the foodstuffs whereof he feeds his family for every day of Ramadan that he is unable to fast. Allah says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also says: ﴾Allâh burdens not a person beyond his scope.﴿

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(Part No. 10; Page No. 163)

Fatwa no. 4811

Q: I am a very old man. I am around ninety years old. I suffer from asthma and high blood pressure. I have been able to fast Ramadan every year up until last year when I was forced to break my fast for sixteen days because I was unable to fast. I intended to make up for these days when my health became better, but my condition has not improved, and I am still unable to make up for these days. I fear that next Ramadan may come while I am still in such a state. I would like to know the religious ruling of paying in compensation for the missed days of fasting and what I should do next Ramadan. If I am supposed to pay for the days I could not fast by feeding the needy, what is the amount that I am supposed to give to each needy person? If there are no poor people who can take the food, can I give the equivalent in money instead of food? If this is possible, what is the amount of money I should give? Am I supposed to give it on a daily basis or should I collect it and pay it all as a whole at the end of the month?

A: If the reality is as you mentioned that you are ninety years old and suffer from asthma and high blood pressure, then you are not required to make up for the sixteen days of missed fasting during Ramadan as long as you are not able to make up for them. You are also permitted to break your fast as long as you are still unable to fast. You should give half a Sa` (1 Sa` = 2.172 kg) for one needy person for every day of Ramadan that you did not fast. You are permitted to give it out all at once or separately. Allah (Exalted be He) says: (and has not laid upon you in religion any hardship) You should not give money instead of food.

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The food that you should give should be half a Sa` of wheat, dates, barely, or other such foodstuffs that are eaten in the area where you live.

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Fatwa no. 4814

Q: I was born in 1315 A.H. and I have been suffering from a gastric ulcer since 1380 A.H. Now I am nearly 87 years old. I used to fast the entire month of Ramadan every year in addition to fasting six days of the month of Shawwal. This year also, I intend to fast the month of Ramadan, if Allah wills, but I fear that I may not be able to complete it. What should I do if I cannot fast? I ask your Eminence to answer my question in this regard. May Allah reward you well!

A: If the reality is as you mentioned regarding your age, then you should fast the number of days that you are able to fast during the month of Ramadan. If, however, some days you are not able to fast, then you should feed a needy person for every day that you do not fast. You are not required to make up for these days. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) He also says: (and has not laid upon you in religion any hardship)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 6620

Q 2: there is a very elderly woman who is around 85 years old. She is bedridden and cannot even get up to answer nature's call. Is it obligatory on her to perform the Salah (prayer) and to observe the Sawm (fast)? Please enlighten us, may Allah reward you well!

A: If the reality is as you mentioned, then she is required to perform the Salah so long as she is sane and comprehends the acts of Salah, and she does that to the best of her ability even if it is by mere gestures. Allah (Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ He also says: ﴾Allâh burdens not a person beyond his scope.﴿ It was reported that the Prophet (peace be upon him) said, ﴾"If I order you to do something, do as much of it as you can."﴿ Similarly, the Prophet (peace be upon him) said to `Imran ibn Husayn (may Allah be pleased with him): ﴾"Pray while standing and if you cannot, then pray while sitting. If you cannot even do that, then pray while lying on your side."﴿ (Related by Al-Bukhari). Al-Nasa'y reported the same hadith with a sound Sanad (chain of narrators) and he added:

﴾"...and if you cannot even do that, then pray lying on your back."﴿ If she is able to fast, then she must do so. But if she finds it difficult, then she is allowed to break her fast and to feed a needy person for every day that she does not fast. In this case, she is not required to make up for the missed days of fasting. It is sufficient for her to give a needy person half a Sa` (1 Sa` = 2.172 kg) of dates, wheat, rice or other such foods that people usually eat for each day she misses. If however, she is not sane, then she is not required to pray or fast.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8589

Q: I am an eighty year old man. I suffer from a disease in my arteries and heart. I was unable to observe Sawm (Fast) during Ramadan of last year. For this reason, I paid three sacks of wheat to three needy families in our village. The amount of the three sacks was thirty-four Mud (a dry measure of half bushel, 543 grams). I do not know if I will be able to fast this year or not. I hope your Eminence will answer my question as I will not feel comfortable until I am informed of your legal opinion.

A: If the reality is as you mentioned regarding your age and health, and you did not observe Sawm last Ramadan because of your inability to fast, then you are not to be blamed for breaking your Sawm.

It will be sufficient for you to feed a needy person for every day of Ramadan that you did not fast. You should give each needy person half a Sa` (1 Sa` = 2.172 kg) which is nearly equal to one and a half kilograms of rice, wheat or other such foodstuffs that are common in your country.

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The first question of Fatwa no. 13008

Q: My mother was around 85 to 90 years old. She suffered from hemiplegia on her left side, high blood pressure, diabetes, and heart disease; this was according to a medical report. She lived like this for more than a year; some of which she was at home and some of which she was in hospital, until she finally passed away. She also suffered from amnesia sometimes, and used to ask many repeated questions and ask about people who had died a long time ago, such as her brothers. I do not know if this was a result of her illness or senility. The point that I would like to clarify is that my mother was in the condition I have described during Ramadan of 1409 A.H.

Was it obligatory upon her to observe Sawm (Fast) then? If it was, can any one or all of her children observe Sawm on her behalf? Or which one should do it for her, or should each one of them

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take part? Are we obligated to pay Sadaqah (voluntary charity) on her behalf as an expiation for not observing Sawm? If so, what is the best way, from her personal wealth or from the wealth of her children? Please note that she had many children, both sons and daughters. If we have to pay Sadaqah on her behalf, how much do we have to give for every day of Ramadan, and what type of Sadaqah do we have to give, and how do we give it?

A: If the circumstances were as you mentioned, she was not required to do anything due to her dementia. Therefore, you are not required to observe Sawm or pay expiation on her behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13049

Q: i have a wife who is around 85 years old. She is a righteous Muslim woman who has been suffering from diabetes for the last few years. Her condition has reached the extent that some days she is in a coma in the hospital and some days at home. She cannot speak properly and is not aware of what she is saying. Moreover, she cannot walk except with the help of her children. The problem is that she has not offered Salah (Prayer) for at least two years. With regard to Sawm (Fast), we pay expiation on her behalf, but with regard to Salah she does not even know the prescribed times of Salah or what to say while offering them. The mistakes in her speech are more than that which is correct.

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Please answer the following questions for me: Is she required to offer Salah though her mind is not fully functioning? Are we required to pay expiation on her behalf for the days of Ramadan that she cannot fast? What should we do about the religious duties that are obligatory upon her? I ask Allah (the Most Exalted) to grant you good health. May Allah's Peace, Mercy, and Blessings be upon you!

A: If the case is as you have mentioned, then she is not required to offer Salah or to observe Sawm, because she is not Mukallaf (person meeting the conditions to be held legally accountable for their actions).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fasting of an ill person

(Part No. 10; Page No. 172)

Fatwa no. 11502

Q: my father is around seventy or eighty years old. He suffers from many diseases, which are:

1-

Bronchial asthma

2-

Diabetes

3-

Polyneuritis and spondylitis

4-

He has also been bedridden for three years.

I would like to ask you the following questions:

1-

He sometimes observes Sawm (Fast) but just until midday, for he cannot continue fasting until sunset. What should he do during Ramadan?

2-

He cannot perform Wudu' (ablution) properly as he can neither stand nor sit. What should he do when he wants to offer Salah (Prayer)?

3-

His clothes are often soiled with drops of urine or traces of excrement that he might be unaware of.

Please answer my questions.

A: Firstly, if your father cannot observe Sawm due to his old age or because of an incurable disease, then he should break his Sawm and feed a needy person half a Sa` (one Sa` equals 2.172 kg) of wheat, rice, dates, or other such foods that are common in his area for every day he misses. **Secondly,** if your father cannot perform Wudu' by himself or

with the help of others, then he can perform Tayammum (dry ablution) with clean earth. **Thirdly,** if he cannot control his urine or cannot change his clothes that might have become soiled, then he should offer Salah according to his ability to do so. He is not to be blamed for such impurities. He should make Tayamum for every Salah. However, if he can clean or wash his clothes by himself or have them washed by others or if he can replace his dirty clothes with clean ones before the time of Salah, then he should do so. Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Permanent Committee for Scholarly Research and Ifta'

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The fifth question of Fatwa No. (9881)

Q5 : If a woman inserts her finger into her vagina while making Istinja' (cleansing the private parts with water after urination or defecation), applying ointment, or inserting a suppository; or if a female doctor inserts a diagnostic instrument or her finger during a medical examination, should a woman perform Ghusl (ceremonial bath)? And if this occurs during the daytime in Ramadan, should she break her Sawm (Fast) and make up for it later?

A5 : If any of the mentioned above cases takes place, then the woman does not have to perform Ghusl (ceremonial bath) because of Janabah (major ceremonial impurity related to sexual discharge) and her Sawm (Fast) will not become invalid.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 1528

Q 1: There is a person who suffers from tuberculosis and finds it difficult to observe Sawm (Fast) in Ramadan. Having not observed Sawm during last Ramadan, should he feed needy people or not? It is worth mentioning that this illness is incurable and that he receives medication for a period of about a month, in which he leaves his home in the village and goes to the city, which makes it hard for him to stay there.

A: If this patient is unable to observe Sawm in Ramadan due to suffering from an incurable disease, then he is to be exempted from Sawm. However, he must feed one needy person for each day by giving him half a Sa` (1 Sa` = 2.172 kg) of staple food; such as wheat, dates, rice, etc. provided that this is within his capacity. This patient takes the same ruling as an old man or aged woman who finds it difficult to observe Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3288

Q: I want to inform Your Eminence that I have been suffering from asthma

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since 1382 A.H. The disease has worsened gradually to the extent that I must use an inhaler for asthma every half an hour and sometimes every one or two hour, according to the mildness of the weather and its impact. I am also forced to take various tranquilizers once, twice or three times per day, according to the intensity of the persistent asthma allergy. I have had several medical reports, all of them reveal the severity of the illness, and exactly reflect what I feel and suffer. I ask Your Eminence whether it is permissible for me not to observe Sawm (Fast) in Ramadan and what I should do to expiate for this since I cannot observe Sawm. May Allah guide you!

A: If the reality is as you have mentioned, then there is nothing wrong if you do not observe Sawm in Ramadan. Yet the days during which you did not observe Sawm are still a debt on you, i.e., you have to make up for them once you recover and become able to observe Sawm. Allah (may He be Exalted and Glorified) says: ﴿and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴾ On the other hand, if you remain sick and a specialized doctor decides that this illness is most likely to be incurable, then you have to feed one Miskin (needy) person for each day you do not observe Sawm on, by giving this Miskin half a Sa` (1 Sa` = 2.172 kg) of staple food; such as wheat, dates, rice, etc. You do not have to make up for these days based on Allah's saying: ﴿Allâh burdens not a person beyond his scope.﴾ and: ﴿and has not laid upon you in religion any hardship﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4958

Q: I would like to inform Your Eminence that I have been suffering from asthma and severe allergy for 13 years. I traveled to London this year to perform medical examinations because sickness has caused me some complications. May Allah protect you! The physician advised me to take medicine for three months three times a day. This specified period will coincide with the month of Ramadan. I would like to know what I should do as my condition requires receiving medicine to cure my lungs. I suffer great hardship due to observing Sawm (Fast) every year during Ramadan. What should I do? May Allah protect Your Eminence and guide you to increase in good deeds!

A: If the reality is as you mentioned, there will be no blame on you in taking medicine according to your needs even if it is during daytime in Ramadan for the sake of alleviating your pain and hoping that Allah may cure you. If your medicine can be taken

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through the nose, intravenously, or intramuscularly for the sake of alleviating asthma and facilitating breathing, your Sawm will be valid and you will not be required to make up for these days later. But if your medicine is in the form of tablets or syrup taken orally, then you have to make up for these days in which you received such medicine after recovering and being able to observe Sawm. Moreover, if your disease continues and your medicine is tablets or syrup taken orally, you have to feed a needy person for every day of Sawm you have missed. You have to feed every needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, or the like of the food you usually feed your family. Allah is the One Who grants recovery.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4637

q: I am a woman and have been suffering from a disease for the last fifteen years. Up until this time (1402 AH) I am suffering from this disease, and last year it was so severe that I was hospitalized and received treatment for three months. The physician prescribed a medication for me to take at home for a year. The disease that I suffer from is a type of pneumonia

and bleeding from the mouth. Last year, I fasted eight days during the month of Ramadan. If I stopped taking my medicine, I used to spit up blood with phlegm from my mouth. The physician recommended that I do not stop the medicine. The next Ramadan is coming up soon and I still have not made up for the missed days of Ramadan from last year. If I fast, the hemorrhage will continue as a result of stopping the medicine, and will cause me to spit up phlegm alone or mixed with blood. I would like your Eminence to study my case and to inform me what I should do about the missed days of fasting from the previous Ramadan and the religious ruling regarding the validity of the eight days that I fasted. Please answer my question, may Allah reward you good!

A: If the reality is as you mentioned, then you are allowed to break your fast during the month of Ramadan until you recover and are able to fast. Your fasting last Ramadan is valid and you are not required to make up for the days you fasted, but you are required to make up for the days that you did not fast.

You are required to make up for the days that you did not fast during the month of Ramadan whenever you recover and are capable of fasting. If you do not expect to recover from these diseases, then you should feed a needy person for every day of Ramadan that you do not fast. You have to give each needy person half a Sa` (1 Sa` = 2.172 kg) of the staple food that is eaten in your country. Half a Sa` is equal to approximately one and a half kilograms. In this case, you are not required to make up for the missed days of fasting.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1381

Q: I suffer from renal failure and have undergone two surgical operations. Doctors advised me to drink no less than 2.5 liters of water daily. They also warned me that fasting and abstaining from drinking water for three consecutive hours endangers my life. Am I to follow their advice, or should I, seeking Allah's Support, observe Sawm despite their warning that there is an increased risk of developing a kidney stone? What should I do? What Kaffarah (expiation) I am liable for if I do not observe Sawm (Fast)?

A: If your health condition is as mentioned, diagnosed as such by efficient and skillful doctors, you are allowed to refrain from observing Sawm to protect your health and prevent further complications. If in the future your health improves and you recover your ability to fast, without difficulty, you have to make up for those missed days of Sawm. However, if your disease continues and physicians decide that you are incurably susceptible to the risk of developing stones if you do not drink a sufficient quantity of water, you should feed a poor person for each day you do not fast.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2924

Q: I suffer from kidney disease. One of my sons donated one of his kidneys to me and the physician who performed the operation advised me not to fast during the month of Ramadan. The operation was performed only recently, and the physician told me that fasting will endanger my life due to my dire need for water, because this is a newly transferred kidney. I ask Allah to guide me and I ask your Eminence to tell me what should I do concerning the missed days of fasting? Am I supposed to make up for these days or should I pay charity as I can not fast while in such a state? May Allah protect and save you!

A: If the reality is as you mentioned, then you are allowed to break your fast for as long as fasting causes you hardship. You have to make up for the days of fasting you missed during the month of Ramadan whenever you are able to do so, even if after one year or more. If you are not likely to recover and to be able to fast in the future, then you should feed a needy person for every day of fasting that you missed during the month of Ramadan. You should give each person one half Sa` (1 Sa` = 2.172 kg) of rice, wheat or the like of other foodstuffs like that which you feed your family. In this case, you are not required to make up for these days of missed fasting.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5085

Q: I am a Kuwaiti citizen, 27 years of age, and for two years I suffered from kidney disease that caused me to require dialysis. Physicians told me that I needed one of my brothers to donate a kidney to me. My younger brother, who is two years younger than me (25 years old), agreed to do so and the operation was successful by the grace of Allah. The doctors advised me not to fast as I must drink a cup of water every hour. My brother was also advised not to fast. Physicians told me that if I were to try to fast, I would endanger my life. Only someone who has this disease can know just how much I have suffered. In my situation, am I required to fast or not? My brother fasted Ramadan last year (two years after the operation) and it obviously affected him. I advised him not to do so, but he rejected my advice and continued fasting. Please answer my question soon. What am I supposed to do if I do not fast? How much am I supposed to pay for each day or for the entire month? May Allah protect and guide you to what is good for Islam and Muslims.

A: If the reality is as you mentioned, then you are permitted to break your fast during the month of Ramadan as long as you are in such a state. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

If you are able to fast in the future, then you are required to make up for any days that you did not fast. If, however, you cannot fast, then you should feed a needy person for every missed day of fasting. We ask Allah to restore you to health as He is All-Hearing and answers our prayers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5750

Q: My wife underwent an operation before the month of Ramadan. Because of the operation, she was unable to fast (she had one kidney removed and stones removed from the other kidney). Her physician advised her not to fast for the rest of her life. Thus, we would like to know the religious ruling regarding the expiation for the missed days of fasting. How should I go about feeding sixty needy persons if this is the expiation that has been ordained? Are we supposed to expiate as long as physicians forbid her from fasting out of fear for her life? Are we supposed to expiate for every year that the doctors believe she should not fast? Are we permitted to pay the expiation in cash? If it is permissible to pay it in cash, then how much should we pay? Am I required to buy grain and distribute it among the needy or should I go to the Sacred Mosque and distribute money among the needy there, as I may not find sixty needy persons here? Please enlighten us, may Allah reward you well!

A: If a reliable Muslim physician has advised her that fasting is harmful to her health, then she

should not fast. Instead, she should pay the expiation for each day that she does not fast during the month of Ramadan by feeding one needy person. Each person should be given half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, dates or other such foodstuffs eaten in her country. The expiation should not be paid in cash.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 2143

Q 5: I suffer from diabetes. Observing Sawm (Fast) affects my health badly. I am seventy two years old. I usually forget in my Salah (Prayer) and I think this is the result of diabetes.

A: If you come to know, through experience, that observing Sawm aggravates your disease or delays your recovery or if your well-versed Muslim physician informs you that observing Sawm causes you harm, you are permitted to break your Sawm. Then, you can, after recovery, make up for the days of Sawm you have missed. But if your disease continues, Allah forbids, and you are not able to make up for these days or think mostly that you will not recover, you have to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or the like of the food you usually feed your family for every day of Sawm you have missed. May Allah grant us and you success and cure!

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2433

Q: I got married in 1477 A.H. I have ten children; six sons and four daughters. My wife, all praise be to Allah, is righteous and fears Allah (Exalted be He). Since we have been married, she has been committed to her religion and consistently performed the five obligatory daily Prayers and observed Sawm (Fast) of the month of Ramadan. I never saw her lazy in performing Salah or observing Sawm during the blessed month of Ramadan. When she breaks her Sawm because of menstruation, she immediately makes up for the days of Sawm she missed; five days after the end of Ramadan. However, she has been suffering from diabetes for one year. It was so severe on her to the extent that she fell into a state of unconsciousness and was hospitalized. After several months, she recovered, but she is still suffering from diabetes. Physicians told us that there is no cure for this disease. During the month of Ramadan in 1398 A.H., she gave birth to a male baby on the first day of Ramadan. After the end of the forty days of postpartum period, she tried to make up for the month of Sawm she had missed. She observed Sawm till midday, but she again suffered from vertigo and could not

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stand up. Thus, she broke her Sawm. After eating and drinking water, she felt better and the dizziness disappeared. A few days later, she suffered vertigo again at midday when she tried to observe Sawm and thus, once more broke her Sawm. She cried out of fear of Allah (Exalted be He) lest the following Ramadan should come while she is still in this state. She asked me to inform Your Eminence about her condition. She will try, In sha'a-Allah (if Allah wills), to observe Sawm. What should she do if she suffers vertigo due to observing Sawm? What should I, as her husband, do in this case for the sake of pleasing Allah (Exalted be He)?

I hope you will guide us to the truth. May Allah guide you to what pleases Him, grant you success and make Paradise your abode.

A: If the reality is as you have mentioned with regard to the continuity of her illness and her inability to make up for the days of Sawm she missed, there will be no harm to delay making up for these days till she is able to perform them even if another Ramadan passes. Moreover, if her condition of inability to make up for the days of Sawm she missed continues, she has to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice or any of the staple food she usually has for every day of the days of Sawm she missed. She is not required to make up for the days of Sawm she missed as long as she is unable to perform them.

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May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3950

Q: my mother is 66 years old. For the last seven years she suffered from diabetes, and since she was diagnosed, she has continued to receive treatment for her condition. Also, in 1398 A.H she came down with tuberculosis and I took her to Kuwait in search of treatment. She remained hospitalized at the Thoracic Disease Hospital in 1399-1400 A.H. where she was treated for two years until her condition improved relatively speaking. Since she left the hospital she has been living at my home and she is still being treated for these two conditions and must visit the hospital every week. She also suffers from general physical weakness due to her old age and these incurable diseases. She cannot fast at the present time as she has to drink at least one cup of water every two hours. Likewise, she did not fast the last two years while she was in the hospital according to the advice of her physicians. Next Ramadan is coming soon and we would like to know, may Allah reward you well, what should be done concerning the days of fasting that she missed the last two years and also regarding the fasting of next Ramadan that she cannot perform. May Allah grant you success and forgive you! Peace be upon you!

A: If the reality is as you mentioned regarding your mother's illness,

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then she is allowed to give up fasting during the month of Ramadan as long as she remains in this condition. If she recovers and is able to make up for the missed days, she should do so by fasting. Allah (may He be Praised and Exalted) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ If, however, her condition does not improve, then she is not required to make up for these days. Allah (may He be Praised and Exalted) says: ﴾Allâh burdens not a person beyond his scope.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ Instead, she should feed a needy person for every day of fasting that she missed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 1166

Q: my brother suffers from a gastric ulcer. His physician restricted the foods he is allowed to eat and prohibited him from fasting for the next five years. My brother attempted to fast, but it badly affected his health. What is the ruling on this matter?

A: If this is the case of your brother and if the physician who advised him to abstain from fasting is reliable and knowledgeable, then he should follow the physician's recommendations. Thus, he should not fast during the month of Ramadan until his health improves to the extent that he is able to fast. Allah (Exalted be He) says: (but if any of you is ill or on a journey, the same number (should be made up) from other days.)

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Allah (Exalted be He) also says: (and has not laid upon you in religion any hardship) and He says: (Allâh burdens not a person beyond his scope.) The Prophet (peace be upon him) said: (If I order you to do something, do as much of it as you can.) Whenever he recovers, he must make up for the days of Ramadan that he missed. We ask Allah to grant him, us, and all our Muslim brothers good health.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2129

Q: i suffer from a gastric ulcer and I underwent five surgeries. I remained in hospital for a long time as I had been suffering severe ill health. During this period of time, the month of Ramadan came, and I was unable to fast during the current Ramadan nor make up for the missed fasts of last Ramadan. What should I do?

A: If the reality is as you have mentioned that you were unable to fast due to suffering severe ill health and that you still can not fast as per the doctor's instructions, there will be no blame on you.

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You are obliged not to observe Sawm (fast) due to the necessity of receiving treatment for your disease. When Allah cures you, and you have the ability to fast, you have to make up for the missed fasts, whether they are a few days or one month, as Allah (Exalted be He) says, ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿ On the other hand, if the suffering lasts or if after recovery you are still unable to make up the missed fasts due to your weakness, you have to feed a poor person for each day you missed. Each person should be given half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, dates or other such foodstuffs of the average meal that you feed your family.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9944

Q: Some patients - may Allah cure them - suffer from renal failure, so they need to go through kidney dialysis (wash), which is an artificial kidney used

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to purify the blood from waste products two or three times a week. All the patient's blood is passed through this artificial kidney, cleansed, and then returned to the body. Some purifying substances are added to the blood inside the artificial kidney; otherwise the patient's life will be endangered because of the renal dysfunction.

The question is whether this process invalidates Sawm (Fasting), given that it is a necessity. It is so hard for the patients to break their Sawm and make up for it later, while their bodies gain nothing except having the blood cleaned from impurities. This is a question asked by many people. Please advise concerning this, may Allah reward you.

A: His Eminence the Manager of King Faysal Hospital and His Eminence the Manager of the Military Hospital in Riyadh were addressed by letters no. 1756/2 dated 14/8/1406 and 1757/2 dated 4/8/1406 respectively to inquire about the nature of the process of kidney dialysis, whether it involves mixing chemicals, and whether it includes nutrients.

They replied with letters no. 5693 dated 27/8/1406 and 10/16/7807 dated 19/8/1406 respectively clarifying that kidney dialysis is transfusion of the patient's blood to a machine (an artificial kidney) which purifies it and then returns it to the body. Some chemicals and nutrients are added to the blood, such as carbohydrates, salts

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and others.

Having studied the issue in question and understood the nature of kidney dialysis with the help of experts, the Committee gave a Fatwa (legal opinion issued by a qualified Muslim scholar) that the mentioned kidney dialysis invalidates Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 5660

Q: my wife was suffering from an abdominal illness, so I took her to Al-Huda Specialist Hospital in Ta'if. She observed the Sawm (fasting) for ten days last Ramadan, but could not complete the rest of the month. The specialist said to us that she had to eat six meals a day due to her weakness. Now, Ramadan is near again and I remembered that she has not been able to make up for the days that she missed last Ramadan. I therefore ask from Allah and then from you for a Fatwa (legal opinion issued by a qualified Muslim scholar). Can she pay a Fidyah (ransom) for the missed days of the Sawm or not, because the doctor said that she must eat six meals daily over the course of the day? Please advise us and may Allah reward you.

A: If the situation is as you mentioned, she is excused for not fasting during Ramadan, and she has to make up for the days she did not fast, if Allah cures her and she becomes strong enough to fast.

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Likewise, if she is unable to fast during the coming month of Ramadan or part of it, she can abstain from the Sawm and make up for the missed days if Allah cures her

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Fatwa No. 4882

Q: A Muslim person suffered from severe hemorrhoids. It caused him to bleed due to sharp inflammations. This bleeding happened during the blessed month of Ramadan. A physician prescribed medicine for him in order to stop the bleeding and to cure him. He had to break his Sawm during this period of bleeding in order to take medicine. Moreover, the bleeding did not stop even during the time of taking this medicine. This person could not stand or walk except with the help of others due to the severe inflammation and bleeding. Can this person break his Sawm in such a state? Can he perform the five daily Salahs (Prayer) though bleeding is continuous and his underwear is soiled with blood?

A: If the reality is as you have mentioned and you are not able to observe Sawm or if observing Sawm increases your disease or delays your cure, then you are permitted to break your Sawm.

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But you have to make up for these days. Allah (Exalted be He) says: ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿ You also have to perform Salah as much as you possibly can. You may perform Salah while standing, sitting or lying on your side. The Prophet (peace be upon him) said: ﴾"Pray while standing and if you can't, pray while sitting and if you can't do even that, then pray lying on your side."﴿ You should purify yourself by performing Wudu' (ablution) to perform every Salah when its time is due. The Prophet (peace be upon him) asked Hamnah Bint Jahsh who had permanent vaginal bleeding other than the menstrual period to put a piece of cloth upon her vagina and to perform Wudu' for every Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 2502

Q: i suffer from Colitis, thus I am unable to refrain from eating or drinking for more than two hours. Since the beginning of my illness in 1390 A.H., I have not been able to fast Ramadan. Each year I ask Allah to grant me the ability to observe Sawm (Fast). I have been to many countries searching for medical treatment, but healing is only in the hands of Allah. I fear dying without fasting this missed period, so I ask your Eminence

if there is an expiation to be offered. Kindly, give me your Fatwa or refer my question to those concerned. May Allah guide you to success.

A: If the state is as you have described, that you have been suffering from this disease for so long and are unable to fast, then it is permissible for you to feed a poor person for each missed day during these years with half a Sa` (1 Sa` = 2.172 kg) of wheat, dates, rice, corn, or the like from the average kind of food you feed your family with.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No 289

Q: a person is afflicted with hepatitis and the doctor advised him to break his fast to take the medicine that he needs. Then, the illness got worse; he could only walk to the Masjid (mosque) or to the hospital. He asks if he is allowed to break his Sawm (fast) under these conditions?

A: If the reality is as mentioned by the person requesting the Fatwa; he suffers from hepatitis and the doctor advises him to break his Sawm, if the doctor is honest, trustworthy, and well-experienced in his field, then his advice to the patient to abandon Sawm is legally considered and accepted, for he is the only person who knows the nature of this disease well,

and whether the patient can endure Sawm or not. The patient, in this case, will have to make up for these days after he recovers.

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Fourth question from Fatwa no. 4681

Q 4: A pious young woman who is twenty eight years old has entrusted me to request a Fatwa (legal opinion issued by a qualified Muslim Scholar) regarding the following: her doctors prohibited her from offering Sawm (Fast) due to a cureless heart disease from which she suffers, so she does not fast in Ramadan but was committed to paying the expiation for every day that she missed. The Divine will decreed that medicine improved and she underwent Heart Valve Surgery, and successfully recovered from it, Praise be to Allah, but she was kept under observation and treatment for a period of time. Now after she has recovered and Allah has provided her the strength to fast the previous months of Ramadan, she is asking about making up for the days that she did not fast, these are 180 days which are equal to six consecutive months of Ramadan, should she fast them? Or was it enough for her to pay the expiation of these days; based on Allah's Saying (May He be Exalted): ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ **? Advise us in this regard, May Allah reward you the best of all on behalf of the inquirer and all Muslims.**

A: What she has paid as an expiation for every day she did not fast is sufficient for her

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and she is not to make up for these days, for she was excused, and has fulfilled her duty in this regard at that time.

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Fatwa No. 5753

Q: my wife could not fast in the Ramadan of 1401 A.H., because of a disease that caused her to bleed from the genital organs. Consequently, she could not fast the missed month of Ramadan before the next Ramadan of 1402 A.H. which she was able to fast. Indeed, she submitted to treatment during that period until the bleeding stopped. Now, should she make up for the missed days by fasting or by offering Fidyah (ransom)?

A: It is obligatory for her to make up for all the days she missed in the Ramadan of 1401 A.H. in which she broke her Sawm and could not make up for it until the next Ramadan of 1402 A.H. Allah (Exalted be He) says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿

As for the Fidyah, it is not sufficient in her case.

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Fatwa no. 1447

Q: I suffered from a serious disease in the last ten days of Ramadan, 1395 A.H. I broke the Sawm (Fast) for four days in this blessed month because of my sickness. I hoped that I could make up for these days when I restore my health, but I am still ill up to now and the coming Ramadan is about to start. I am unable to make up for these days and to fast the next Ramadan. Additionally, I am not sure that I will restore my health later. Would you please tell in writing what I should do and the cash value of feeding at present? If there are a few poor persons in our village, shall I repeat paying this value to these poor people?

A: If the case is as you have mentioned, you have to be patient until Allah cures you of your illness.

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You then can make up for the days you missed in the months of Ramadan. The basic rule in this respect is the Saying of Allah (Exalted be He): ﴾And whoever is ill or on a journey, the same number [of days which one did not observe Sawm (Fast) must be made up] from other days.﴿ Your uncertainty of recovery cannot be a basis for deciding that your healing is hopeless or set you free from liability for making up and permit you to the act of feeding the poor for the missed fasts. Rather, you should think good of Allah and hope for recovery while getting ready for the Hereafter. May Allah cure you of every disease and help you perform the obligations. When the doctors decide that your sickness which render you unable to fast is incurable, then you should feed one poor person for every day (past or coming) missed of Ramadan half a Sa' (1 Sa' = 2.172 kg) of the local staple food, dates or something else. If you give a poor person dinner or lunch for the number of days that you did not fast, that will be sufficient. As to paying in cash, it does not discharge the obligation.

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Salah and Sawm during travel

The first question of Fatwa no. 10604

Q 1: What are the rulings related to Salah (Prayer) and Sawm (Fast) during travel? Which is better: offering Salah in full and observing Sawm, or making use of the Rukhsah (concession), i.e. shortening Salah and breaking Sawm? Please, bear in mind that long-distance travel at the present time neither takes much time nor causes hardship.

A: It is permissible for a traveler during Ramadan to break Sawm and shorten the four-Rak`ah Salahs (Prayers consisting of four units), which is the better course of action than Sawm and offering complete number of Rak`ahs. It is authentically reported that the Prophet (peace be upon him) said: ﴾Allah loves that His Concessions be availed of, just as He loves that His Commands be abided by.﴿ The Prophet (peace be upon him) also said: ﴾It is not righteousness to fast while traveling.﴿

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Fatwa No. 9053

Q: People have differed concerning breaking Sawm (Fast) during the month of Ramadan for a person who is on a journey coming from the south of the kingdom to perform `Umrah (lesser pilgrimage). What is the ruling on this matter? May Allah grant you success in Sawm and Qiyam-ul-Layl (standing for optional Prayer at night) during this month!

A: A person who is on a journey where Salah (prayer) can be shortened is permitted to break his Sawm during the month of Ramadan whether he is traveling for `Umrah, visiting his relatives or friends, seeking knowledge, trading, or the like of permissible journeys. Allah (Exalted be He) says: (and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.)

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Second question from Fatwa No. 10568

Q 2: what is the meaning of the Prophet's statement: "whoever fasts will have one reward and whoever breaks their fast will have two rewards"?

A: The authentic report in this regard is narrated by Muslim in his authentic collection of hadiths on the authority of Anas (may Allah be pleased with him) who said: ("We were with the Prophet (peace be upon him) on a journey. Some of us were fasting and some were not. We stopped to rest on a hot day. Those of us who had the most shade were

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those who had cloaks. Some even took refuge from the sun through their hands. Those who were fasting could not move and those who were not fasting got up and set up tents and gave water to the riding animals. The Messenger of Allah (peace and blessings of Allah be upon him) said: 'Those who are not fasting have received the reward today.') According to another narration by Muslim on the authority of Anas who said: ("The Messenger of Allah (may peace and blessings of Allah be upon him) was on a journey. Some people were fasting and some were not. Those who were not fasting worked hard, but those who were fasting were too weak to do some kinds of work. He then said, 'Those who are not fasting have received the reward today.') The meaning of the two hadiths is clear; adopting the concession of breaking fast during difficult travel in hot weather is better than adopting the strict commandment i.e. observing fast. As to the account you mentioned, we know of nothing that supports it.

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The second question of Fatwa no. 5991

Q 2: Two traveling spouses availing themselves of the Rukhsah (concession) allowing travelers not to observe Sawm (Fast) and to shorten Salah (Prayer); what is the ruling on their having sexual intercourse during the daytime in Ramadan?

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A: Travelers are allowed to refrain from Sawm during the daytime in Ramadan, but they should make up for it later, because Allah (Exalted be He) says: ﴾And whoever is ill or on a journey, the same number (of days on which one did not observe Sawm must be made up) from other days.﴿ Accordingly, it is permissible for them to eat, drink, and have sexual intercourse as long as they are traveling.

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The second question of Fatwa no. 7652

Q 2: What is the distance of travel in kilometers that warrants breaking Sawm (Fast)? What if a traveler observes Sawm?

A: Some scholars maintain that one is allowed to shorten a a four-Rak`ah Salah (Prayer consisting of four units)and break Sawm during the daytime in Ramadan in any travel in the literal sense, i.e. whether the distance is long or short. However, the majority of scholars stipulate a distance of about 80 km.

As for a person who observes Sawm while traveling, their Sawm is valid based on the evidence supporting its validity. There is nothing wrong in this unless Sawm is likely to cause hardship, in which case a traveler should break their Sawm. In this regard, the Prophet (peace be upon him) said: (It is not righteousness to fast while traveling.)

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Fatwa no. 6281

Q: Some truck drivers travel all year long due to the nature of their work. Is it permissible for them not to observe Sawm (Fasting) during the month of Ramadan? When are they required to make up for these missed days of Sawm? Or are they not permitted to break their Sawm during Ramadan?

A: If the distance they travel is equal to the distance over which it is permissible to shorten Salah (Prayers), then they are permitted to break their Sawm during their journey. They must make up for the days of Sawm that they miss before the start of the following month of Ramadan. This is based on the general rule in the Words of Allah (Exalted be He): ﴾And whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fast) must be made up] from other days.﴿ They are free to choose any days to make up for the days of Ramadan in which they did not fast, to combine the two objectives of not causing them hardship and enabling them to make up for the missed days of Sawm.

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The First Question of Fatwa no. 882

Q1: if a Muslim is flying from Riyadh to Cairo during Ramadan, is it permissible for them to break their Sawm (fast)?

A: Allah (Glorified and Exalted be He) allows His slaves to break their Sawm while traveling in order to make things easy for them and to spare them any hardship. Allah loves that His servants take advantage of His concessions, just as He abhors that they commit His Prohibitions. Anyone traveling to Cairo for example, during the month of Ramadan is permitted to break their Sawm. However, if they prefer to fast, their Sawm will be valid.

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Third question from Fatwa No. 2896

Q 3: i moved from my country to another country traveling a distance that allows the shortening of Salah (Prayer). i stayed there for three days. i had intended to stay that period before i started the journey. Should i observe Sawm (fast), if i went on this journey during the month of Ramadan? Should I shorten Salah or complete it?

A: If the reality is as you mentioned; you traveled a distance of shortening Salah then stayed there for three days given that you had that intention before you travelled, then it is permissible for you to break your Sawm and to shorten the four-Rak`ah Salahs (Prayer consisting of four units) during these three days.

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Indeed, your stay for this period does not abolish the ruling of travel even if you had the intention to do so, for it is authentically reported that the Prophet (peace be upon him) stayed in Makkah during the Farewell Hajj for four days and continued shortening Salah. Also you may fast if you like and you should offer the obligatory Salah in congregation as four Rak`ahs and do not offer Salah individually.

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Fatwa no. 2242

Q: i own a vineyard that is about 500 kilometers out of the town. is it permissible for me not to observe Sawm (fasting) during the daytime of Ramadan during my travels to and from my vineyard, bearing in mind that I have an air-conditioned car, and to make up for the days of Sawm that I missed during the winter?

A: If the situation is as you mentioned, that there is a far distance between your vineyard and the town, it is permissible for you not to observe Sawm when you are traveling during the daytime of Ramadan and to make up for the days that you missed before the next Ramadan, whether this is done in the winter or another season, because of the generality of the meaning of Allah's Words (Exalted be He): ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you.﴿

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The First Question of Fatwa no. 1328

Q1: does the exemption that allows a traveler not to fast during Ramadan while they are traveling stipulate that one must be traveling on foot or riding a pack animal? Is there any difference between traveling on foot or riding a pack animal, and traveling by car or plane? Is there a condition that states that the difficulty of the travel must be more than the fasting person can endure? Is it better to fast while traveling if one is able to do so?

A: If one is traveling a distance whereby they are allowed to shorten the prayer, then they are also allowed to break their fast - whether they are traveling on foot, or by any other means such as by car, plane, etc. A traveler is also allowed to break their fast regardless of whether they face hardship, hunger or thirst. This is because Shari`ah (Islamic law) has made allowances for anyone who is on a journey equal in distance to that whereby a person may shorten their prayers. These allowances include not being obliged to fast during Ramadan, and being allowed to shorten prayers. There are no conditions that restrict these allowances to a particular means of transportation or state that they are only valid if one is afraid that they will be overcome by

fatigue, hunger, or thirst. During the month of Ramadan, some of the Sahabah (Companions of the Prophet) were traveling with him to go to battle. Some of them fasted as they traveled, while others did not. Neither group blamed the other for fasting or for not fasting. However, it is emphasized that anyone who is traveling during the month of Ramadan should break their fast if they find difficulty fasting due to heat, the roughness of the path, or the length or the continuity of the journey. It is related on the authority of Anas (may Allah be pleased with him) who narrated: (We were with the Messenger of Allah (peace be upon him) on a journey. Some of the Sahabah were fasting whereas others were not. Those who did not fast were able to put much effort into their work, whereas those who were fasting were too weak to do so. The Prophet (peace be upon him) said: "Today those who broke their fast have taken all of the reward.") In some cases it may be obligatory to break one's fast while traveling due to some necessity, such as in the case that was mentioned by Abu Sa`id Al-Khudry (may Allah be pleased with him) who said: "We were traveling with the Messenger of Allah (peace be upon him) towards Makkah and we were fasting. We stopped along the way and the Messenger of Allah (peace be upon him) said: (You are nearing your enemy and if you break your fast you will have greater strength.) In this case his words were just an indication that it was permissible to break our fast, so some of us continued to fast, while others did not. When we stopped at another place, however, the Prophet (peace be upon him) said: (You are going to encounter the enemy in the morning and you will have more strength if you break your fast, so you should do so.) Because he had resolved that we should do so, at that point we all broke our fast. Later however, in subsequent journeys with the Messenger of Allah (peace be upon him) we would fast." (Related by Muslim). It was reported by Jabir ibn `Abdullah (may Allah be pleased with him) that he said:

﴾During the course of a journey, Allah's Messenger (peace be upon him) saw many people crowding around a man and they were shading him from the sun. Upon seeing this, the Prophet (peace be upon him) asked: "What is the matter with him?" The people answered: "He is fasting." The Messenger of Allah (peace be upon him) said: "It is not an act of righteousness that you should fast while you are traveling."﴿ (Related by Muslim)

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The sixth question of Fatwa no. 2376

Q 6: which is better, observing Sawm (fasting) or breaking Sawm while traveling?

A: Many Sahih (authentic) Hadiths which reported the sayings and the deeds of the Prophet (peace be upon him) proved that it is better for a traveler to break Sawm, whether there is hardship in travel or not. However, it is permissible for a traveler to observe Sawm. It was narrated by Imam Muslim (may Allah be merciful with him), from Hamzah ibn `Amr Al-Aslamy that he said, ("O Messenger of Allah! I am strong enough to observe Sawm during travel; is there any sin in doing that?" Thereupon, the Messenger of Allah (peace be upon him) said, "It is a Rukhsah (concession) from Allah; whoever takes advantage thereof is approved and whoever prefers to observe Sawm has no sin incurred.")

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The second question of Fatwa no. 1954

Q 2: a man broke his Sawm (fast) while on a journey. What should he do upon reaching his home country; observe Sawm or unobjectionably eat? Please, provide evidence.

A: Breaking one's Sawm while on a journey is a Rukhsah (concession) Allah enacted to alleviate the suffering of His servants. Therefore, once the cause behind enacting such a Rukhsah is no longer in effect, it becomes consequently ineffective. Accordingly, a traveler who reaches his homeland during the day has to observe Sawm as such a person is included under the general purport of the Ayah (Qur'anic verse) that reads, ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴿

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Fatwa no. 3102

Q: During the month of Ramadan, some Muslims need to

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travel to perform `Umrah (lesser pilgrimage) or for various other reasons. is it better for the fasting person to fast or not to fast while traveling to perform `Umrah? I hope to receive your answer in detail regarding this issue. I would also like to know whether it is better for someone who is performing `Umrah to stay as long as possible in order to pray as many of the obligatory prayers as they can at Al-Masjid Al-Haram (the Sacred Mosque in Makkah), or to travel directly to their country after completing the `Umrah.

A: Firstly: It is an act of Sunnah (a commendable act) not to fast while traveling to perform `Umrah during Ramadan, as Allah has made a concession for travelers exempting them from fasting. Allah loves that His servants accept His concessions just as He hates that they disobey him in what He has prohibited them from doing. However, if someone chooses to fast, they are not to be blamed for doing so. **Secondly:** There is no doubt that it is better to stay in Makkah as long as possible to pray since performing one prayer in Al-Masjid Al-Haram is equal in reward to 100,000 prayers. But if one travels immediately after performing the `Umrah, they are not to be blamed for doing so.

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The Fourth Question of Fatwa no. 3591

Q4: Is it permissible for a traveler not to fast during Ramadan while staying for several days in a city similar to the allowance made for a traveler to shorten the prayers?

A: Yes, a traveler is allowed not to fast while traveling, as they are allowed to shorten the prayer

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on a journey or while staying in a city for a maximum of 4 days. If however the person intends to remain somewhere for more than four days, then they must offer prayers in full and fast Ramadan according to the opinion of most scholars.

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The fifth question of Fatwa no. 8324

Q 5: I am a businessman constantly traveling to earn a living. I combine Salah (Prayers) during my journeys and I do not observe Sawm (Fast) during Ramadan. am I permitted to do so or not?

A: While traveling, you are permitted to shorten any four-Rak`ah Salah (Prayer consisting of four units). You are also allowed to offer the Zhuhr (Noon) and the `Asr (Afternoon) Prayers at the time of one of them, and the same applies to the Maghrib (Sunset) and the `Isha' (Night) Prayers. You are also allowed to break your Sawm during Ramadan while you are traveling, but you must make up for these missed days of Sawm at a later time. Allah says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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The fifth question of Fatwa no. 12901

Q: Is it valid for a person observing Sawm (Fast) to have Suhur (pre-dawn meal before the Fast) and perform the Fajr (Dawn) Prayer, then sleep till the time of Zhuhr (Noon) Prayer, then wake up to pray then sleep till `Asr (Afternoon) Prayer, then wake up to pray `Asr then sleep till the time of Iftar (breaking the Fast)?

A: If the circumstances are as you have mentioned, then your Sawm is valid. But continuously sleeping during the day of Ramadan is a form of negligence as Ramadan is a special time that one should benefit from by reading the Qur'an, seeking sustenance, and learning.

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Fatwa no. 12961

Q: What is the ruling on someone who fasts on 'Eid day, despite knowing that it is 'Eid day?

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A: It is not permissible to fast on 'Eid day, based on the Sahih (authentic) Hadiths reported from the Prophet (peace be upon him) that forbid observing Sawm (Fasting) on the days of 'Eid-ul-Fitr (the Festival of Breaking the Fast) and 'Eid-ul-Adha (the Festival of the Sacrifice). Muslim scholars have agreed by Ijma' (consensus) on the prohibition of this, and it is incumbent upon anyone who does that to make Tawbah (repentance to Allah, may He be Exalted), and never to do it again.

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The sixth question of Fatwa no. 4172

Q 6: what is the ruling on choosing the nights of the fourteenth and the twenty seventh of Ramadan as festivals before `Eid Al-Fitr (the Festival of Breaking the Fast), and studying and meditating in them, while excluding the rest of the month?

A: As for the fourteenth day, it is groundless to dedicate it to `Ibadah (worship) while excluding the rest of the month. As for the twenty seventh night, there is no harm in seeking Laylat-ul-Qadr (the Night of Decree) on that night. However, a Muslim should seek it in the odd nights of the last ten days in Ramadan, as it has great merit.

As for dedicating those nights to studying and meditating, this is groundless as well, and considering them festivals is a Bid`ah (innovation in religion).

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Fatwa no. 5049

Q: is it permissible or not to stay up through the night during Ramadan with people who are paid to devotionally celebrate the nights of Ramadan? Is it Halal (lawful) or Haram (prohibited)? Please support the answer with evidence from the Qur'an and the Sunnah, because I stay up the nights of Ramadan with some people every year and I have decided to stop doing it this year until I know the evidence. Please advise me and may Allah reward you!

A: Allah (Exalted be He) orders His servants to worship Him and encourages them to recite His Book and study it, which is all the more stressed during the nights of Ramadan. It was authentically reported that the Prophet (peace be upon him) said, ("Anyone who stands the night in prayer during Ramadan out of Iman (faith) and hoping for Allah's Reward, their previous sins will be forgiven.") When the last ten days of Ramadan arrived, the Prophet (peace be upon him) would stay up all night in worship and encouraged his family and his Ummah (nation) to do the same.

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So anyone who does so, seeking to please Allah and hoping for His Reward, will be greatly rewarded.

As for what some Muslims have become accustomed to doing, by staying up at nights of Ramadan in places other than their homes to hear paid reciters of Qur'an, this is Bid'ah (an innovation in religion), no matter whether it is done seeking blessing for these houses and their residents, or to dedicate the reward of recitation to the owners of the houses, whether they are living or dead. This is an act which was not reported to be done by the Prophet (peace be upon him), and accordingly it is judged to be a newly-invented Bid'ah. It is authentically reported that the Prophet (peace be upon him) said, ("Anyone who introduces anything into this matter of ours (Islam) that is not part of it, will have it rejected.") And in another narration, ("Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected.") Based on this, there is no reward for the doer of this act or for the one who assists in it; in fact its performance incurs sin, for inventing and introducing new matters into the religion that do not belong to it.

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Fasting of Pregnant Women and Breast-Feeding Mothers

(Part No. 10; Page No. 218)

Fatwa no. 1795

Q: a woman miscarried during the third month of her pregnancy on the first day of Ramadan. She did not fast for the first five days of the month because of the bleeding after the miscarriage. Blood continued to remain in her vagina; however it did not pass the vaginal opening. Thus, she performed her prayers and continued fasting for the next twenty five days. Is her Sawm (fasting) and Salah (prayer) valid in this case? It should also be mentioned that she performed Wudu' (ablution) for each prayer. Even until now she is still in the same condition; (there is still blood and wetness inside the vagina). She also mentioned that she was using contraceptives and tablets to prevent the onset of menstruation before becoming pregnant.

A: If the reality is as you mentioned with regard to the miscarriage taking place during the third month, then this blood is not considered postpartum bleeding. This is because that which she miscarried was still just a clot as opposed to being a human being at that time. Therefore, her Sawm and Salah are valid even though she finds blood in her vagina so long as she performs Wudu' for every Salah as was mentioned in your question. Also, she is required to make up for the Sawm and Salah she missed for five days. This bleeding is considered to be Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

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The first question of Fatwa no. 1144

Q1: I was pregnant during Ramadan so I did not fast during the entire month. Later on, I fasted for one complete month to make up for the days I missed in addition to giving Sadaqah (voluntary charity). I was pregnant again during a subsequent Ramadan and thus did not fast. Later on, I made up for these missed fasts by fasting every other day for two months without giving Sadaqah. Does Sawm (Fast) in this manner necessitate paying Sadaqah?

A: If a pregnant woman is worried lest Sawm should harm her or her embryo, she is allowed to refrain from Sawm, provided that she makes up for the days of Sawm she misses. A pregnant woman falls under the same ruling as a sick person who cannot fast or fears that Sawm may cause them harm. Allah (Exalted be He) says: ﴿And whoever is ill or on a journey, the same number (of days on which one did not observe Sawm must be made up) from other days.﴾

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The Second Question of Fatwa no. 1453

Q2: if a pregnant woman or a breastfeeding mother does not fast Ramadan because she is afraid that fasting might cause harm to herself or to her baby what should she do? Should she make up for the missed days of fasting in addition to feeding the poor, make up for the missed days of fasting without feeding the poor, or feed the poor without making up for the missed days? What should she do in this case?

A: If a pregnant woman is afraid that fasting will be harmful to her or to the fetus, then she is not obliged to fast. She is only required to make up the missed days of fasting, as her case is similar to that of someone who is sick and cannot fast, or one who fears that fasting may cause him harm. Allah says: (and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.)

Similarly, a mother who is breastfeeding and is afraid that fasting will cause harm to herself or to her baby is permitted not to fast during Ramadan and to make up for the missed days at a later time.

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The second question of Fatwa no. 6549

Q 2: A woman was in her ninth month of pregnancy during Ramadan. At the beginning of the month, she would have a white vaginal discharge with no traces of blood and she would, nevertheless, fast. This happened ten years ago. My question is: "Should she make up for these days, bearing in mind that she fasted in spite of the white vaginal discharge she had?"

A: If the case is as you mentioned, her Sawm is valid and she does not have to make up for these days.

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The first question of Fatwa no. 6608

Q 1: My wife has to make up for three or four months of Sawm (Fast) as she broke her Sawm during three or four months of Ramadan because of pregnancy and breastfeeding. She still breastfeeds her baby. is she permitted to feed needy people instead of making up for these months as she finds great hardship in making up for three or four months of Ramadan that she missed?

A: There is no blame on her for delaying making up for the days of Sawm that she missed due to the hardships of pregnancy and breastfeeding. She has to hasten in making up for these days of Sawm that she missed as soon as possible. She is similar, in this case, to a person who is sick. Allah (Exalted be He) says, ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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She is not permitted to feed needy people instead of making up for these days of Sawm.

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Fatwa no. 7785

Q: is it permissible for a pregnant woman to forgo Sawm (Fast) during the daytime hours of Ramadan? Is she supposed to refrain from observing Sawm during a certain month of her pregnancy or throughout the entire pregnancy? If she has a Rukhsah (concession) to forgo Sawm, is she required to make up for these missed days of Sawm or should she feed the needy instead? What is the amount of food she should give if she is supposed to feed the needy? I live in a hot country; does Sawm have an effect on a pregnant woman in such hot countries? We hope that you will answer our question!

A: If a pregnant woman fears for her own safety or for that of the fetus while fasting during Ramadan, then she is allowed to forgo Sawm. She is only required to make up for the days of Sawm that she missed, whether she lives in a hot country or not. This is not restricted to certain months of her pregnancy. Rather it is her condition that should be taken into consideration and the hardship that she might encounter, regardless of how long she has been pregnant. The case of the pregnant woman is similar in this respect to the case of a person who is ill and is unable to observe Sawm. Allah says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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The second question of Fatwa no. 10653

Q 2: One day during Ramadan, a pregnant woman gave birth to a stillborn. Yet she completed observing Sawm (Fast) on this day. What is the ruling on this? On the same day after Iftar (breaking the Fast), she went to the hospital where she underwent an operation for cleaning her womb, which prevented her from observing Sawm on the next day. What is the ruling on this? Now after leaving the hospital, should she wait until she becomes pure from postpartum blood or should she observe Sawm? If she should not observe Sawm, for how long should she wait? Should she only make up for these days or feed needy people as well?

A: If the miscarried fetus was somewhat formed into a human shape, that is, having limbs, such as hands, legs and the like, then she should wait until she becomes pure from the postpartum blood or else she should wait for forty days, then she can take a bath and perform Salah (Prayer). She must make up for the days of Ramadan during which she did not observe Sawm. She does not have to feed the needy if she makes up for the missed days before next Ramadan. If she becomes pure before completing the period of forty days,

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she should take a bath, perform Salah and observe Sawm due to the end of the reason preventing her from doing so.

On the other hand, if the embryo was not formed, then her observing Sawm during that day was valid and the bleeding mentioned is abnormal vaginal bleeding, which does not prevent her from offering Salah and observing Sawm. She should perform Wudu' (ablution) for every Salah until her next menstrual period begins.

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The second question of Fatwa No. (10727)

Q 2: my wife has given birth to a child at the beginning of the blessed month of Ramadan for the last three years. In other words, she has not observed Sawm (fast) for the last three months of Ramadan. Please, inform us what the expiation is.

A: She must proceed to make up for the Sawm she has missed for three successive months of Ramadan. In addition, she has to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or any other local staple foodstuff per day she missed. This is because she delayed making up for the Sawm she missed till another month of Ramadan has started - if she delayed making it up while having the ability to do so.

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Fatwa no. 13168

Q: I was pregnant during the blessed month of Ramadan. I had a vaginal bleeding on Ramadan 20th, but I neither ate nor drank, i.e., I kept fasting. During my stay in the hospital I broke my Sawm (Fast) for four days. After Ramadan I made up for the days of Sawm I missed. Should I make up for them again, bearing in mind that I have not given birth yet? Please advise me, may Allah reward you.

A: Your observing Sawm while having vaginal bleeding during pregnancy has no effect on the validity of your Sawm, just like the case of Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period). Therefore, your Sawm is valid. Moreover, your making up for the four days you missed during your stay in hospital after Ramadan discharges the obligation, and you do not have to fast them again.

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The fourth question of Fatwa no. 12591

Q 4: if a woman does not observe Sawm (Fast) during Ramadan due to postpartum period, pregnancy, or breastfeeding and then later she becomes in a good state of health, is it better for her to observe Sawm or to give Sadaqah (voluntary charity) to make up for the days she has missed?

A: Any woman who is unable to observe Sawm during Ramadan due to postpartum period must fast to make up for the missed days of Sawm. In the case of a woman who is pregnant however, she should observe Sawm during her pregnancy, except if it is feared that Sawm will cause harm to the mother or to the fetus. In this case, the mother is allowed not to observe Sawm during Ramadan, and she should make up for these missed days of Sawm after giving birth to the child and after the postpartum period. She is not obliged to feed a needy person for each day that she misses as long as she makes up for the missed days of Sawm before the next Ramadan. Feeding the needy cannot take the place of Sawm and she must make up for all of the days she has missed.

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Observing Sawm despite hardship of work

(Part No. 10; Page No. 228)

Fatwa no. 2153

Q: A man observed Sawm (Fast) fifteen days of Ramadan only, justifying his deed by being a hired shepherd. Asking a person who claims to be a knowledge seeker, he was given a Fatwa (legal opinion) by the latter that he should give in charity a quarter dinar for each day he missed to fast. In issuing this Fatwa, he cited the following Ayah (Qur'anic verse): (And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).) **I witnessed the dialogue between the inquirer and the answerer.**

A: First: It is permissible for a shepherd not to observe Sawm in Ramadan only in case of being forced by severe hunger, where he can just have what maintains his life and then abstain from having anything else until Maghrib (sunset). He must make up for the days he missed later.

Second: With regard to the answer given by the person he asked that he should give in charity a quarter dinar for each day he missed to fast, this is incorrect. Rather, he should make up for these days because Allah (Exalted be He) says: (O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - See V.2: 2).) ([Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.) (The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month)

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It was stated by Imam Ibn Jarir (may Allah be merciful with him) after he had quoted a number of exegeses regarding Allah's saying: (And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).) that the most preponderant opinion regarding the exegesis of the Ayah is that of who opined that (And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).) is abrogated by Allah's saying: (So whoever of you sights (the

crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴾ This is because the Ayah: ﴾And as for those who can fast with difficulty﴾ should read: And as for those who can observe Sawm is a Fidyah (ransom), which is feeding one Miskin (needy) person. When given that and when knowing that the whole Muslim community agree unanimously that it is obligatory for a resident healthy man who is not traveling to observe Sawm in Ramadan, then it is not permissible for such a person not to observe Sawm in this month and, in place of this, feed a Miskin for each day. Accordingly, this denotes that the Ayah is abrogated.

Furthermore, this opinion can be substantiated by the reports that we have mentioned previously about Mu`adh ibn Jabal, Ibn `Umar and Salamah ibn Al-Akwa` that after the revelation of the above-mentioned Ayah during the lifetime of Allah's Messenger (peace be upon him) regarding observing Sawm during the month of Ramadan, they had the choice either to observe Sawm and thus be exempted from paying Fidyah or not to observe Sawm and offer Fidyah through feeding a needy person for each day on which they do not observe Sawm. They used to choose the latter option until the following Ayah was revealed: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month﴾ Upon this, they deemed it

obligatory to observe Sawm in Ramadan and deemed the choice of offering Fidyah as abrogated.

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The first question of Fatwa no. 2448

Q 1: During my service as a military guard of King `Abdul-`Aziz (may Allah be merciful with him), we traveled from Al-Ta'if to Riyadh. In the middle of Ramadan, while we were observing Sawm (Fast), tents were set up for us at Qasr Al-Murabba` by Fajr (Dawn). I had the guns gathered and appointed a guard to take care of them for two hours before noon. It was such a sweltering summer that I felt unbearable thirst. At the end I found myself forced to drink. Then I abstained and completed fasting. I did so in spite of the fact that neither I nor any other person of the guard knew whether we were to be considered travelers or residents. Asking a religious scholar about the ruling in this regard, he stated that a day of Ramadan cannot be made up for through observing Sawm on another day. Please advise about the ruling on that!

A: If the reality is as you have mentioned, then you have an excuse for breaking your Sawm. You did well in completing fasting the day. You have to fast a day in place of the day on which you broke Sawm with an excuse. You have mentioned in your inquiry that you have already fasted a day to make up for the missed day, thus this suffices you. Allah is full of mercy towards His Servants.

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The First Question of Fatwa no. 3418

Q1: what is the ruling on someone who cultivates land and it happens that the time of harvest coincides with Ramadan? Is he excused from fasting during Ramadan because of his work or not? Please bear in mind that the man cannot observe the Sawm (fast) and work at the same time.

A: The Sawm of Ramadan is one of the pillars of Islam and is unanimously agreed upon as an obligation upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions). Allah says: ﴾So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ You have to pay great attention to the Sawm of Ramadan and not to be indulgent about breaking it without a legitimate excuse. Farmers are their own bosses, and can therefore organize the time they work on their farms. So they can harvest their crops at night when it is cooler or hire people who can manage to harvest crops and fast without facing too much hardship. They could also delay harvesting the crops until after Ramadan, if that is possible. For anyone who fears Allah, Allah will find a way out for them.

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The Third Question of Fatwa no. 3924

Q3: i am a solider and Ramadan has arrived. Am i permitted to break my Sawm (fast) during Ramadan as the circumstances do not help me to observe it?

A: You are not permitted to break your Sawm in Ramadan if you are Mukallaf (person meeting the conditions to be held legally accountable for their actions), unless you are on a journey or suffering from a disease that makes you unable to fast. Allah says: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ Allah (Exalted be He) also says: ﴾and has not laid upon you in religion any hardship﴿ And He says: ﴾Allâh burdens not a person beyond his scope.﴿ The Prophet (peace be upon him) said, ﴾"If I order you to do something, do as much of it as you can."﴿

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Fatwa no. 4157

Q: I heard a Khatib (preacher) while delivering the Khutbah (sermon) on the second Friday of Ramadan saying that workers who get extremely exhausted because of the nature of their work, and they have no other source of income, are allowed to refrain from Sawm during Ramadan. Instead, they should feed a poor person for each day of Ramadan they do not fast on or equally pay fifteen Dirhams. This urged me to write this letter to you to ask if this Fatwa is substantiated by any authentic evidence from the Qur'an and the Sunnah.

A: It is not permissible for a Mukallaf to break their Sawm during the daytime in Ramadan under the pretext that they are workers. However, if they suffer from great hardship that may force them to break their Sawm during the daytime, they are permitted to break their Sawm but only up to the point of relieving the hardship. After that, they have to resume abstention from the invalidators of Sawm until sunset and break their Sawm at the time all Muslims break it. However, they have to make up for such a day later. Accordingly, the Fatwa you mentioned is incorrect.

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Fatwa no. 4316

Q: All praise be to Allah (Exalted be He) and peace and blessings be upon His Honorable Prophet. We supplicate to Him (Glorified and Exalted be He) to make Islam and the Muslims strong and to guard them against the Enemies of Allah. It is the Islamic centers, as you know, that are the front for Islam and Muslims in these countries. We have received a message from one of the scientific departments

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of the University of Tübingen in Western Germany, the Department of Occupational and Social Medicine. This letter contains some questions asking for Fatwas pertaining to Ramadan and observing the Sawm (fast) in this month. Realizing the importance and the sensitivity of the subject, we decided to ask for your advice, hoping that you will guide us to the truth with Allah's support.

The questions that were sent to us in that letter are:

What is the Islamic ruling on observing Sawm for workers who do physically hard work, especially during summer months, such as those who work with blast furnaces?

What is the Islamic ruling on observing Sawm in the northern parts of the earth where the sun only sets for a very short time, maybe only a few minutes, or in places such as Scandinavia where the sun never sets? We would like to inform you that your Fatwa may be misused by the authorities in order to issue laws and apply them to the foreign workers here in Germany. There are more than one and half million Muslim workers in this state. We are worried that if these questions are answered without taking these matters into consideration, it may cause great problems for the Muslims living in these states, as most of them do not know the legal rulings of their religion.

A: It is well-known in the religion of Islam that fasting in Ramadan is an obligation upon every Mukallaf (person meeting the conditions to be held legally accountable for their actions) and that it is one of the pillars of Islam.

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Therefore, every Mukallaf should observe the Sawm in order to fulfill what Allah has obligated them to do, hoping to get Allah's Reward and fearing His Punishment. They should do so not forgetting their share of this world, but without letting it affect their Hereafter. If the acts of worship made obligatory by Allah clash with someone's work in this world, they should organize themselves to fulfill both obligations. In the example above, the person could try to work at night, and if that is not possible, they could request leave for the month of Ramadan, even if it is without pay. If that is not possible, then they could look for other work so they could meet the two obligations, and where their worldly obligations do not affect their Hereafter. There are many different types of work and ways of earning a living that are not as difficult as these types of hard work. There are many lawful ways that a Muslim can find to earn their living, and do the worship that Allah obligated them to do, if Allah so wills. Allah says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him

to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴿

If the person is unable to find other work without these hardships and they fear that they may suffer due to unfair laws that do not permit them to practice their religion, it becomes obligatory on them to migrate from these countries to

somewhere else where they can practice the obligations of their religion and their daily life, and interact with Muslims in righteousness and piety. Allah's Earth is spacious, as He says: ﴾He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by.﴿ He (Exalted be He) also says: ﴾Say (O Muhammad صلى الله عليه وسلم): "O My slaves who believe (in the Oneness of Allâh - Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."﴿

If it is not possible for them to do any of this and they are obliged to do the difficult work mentioned in the question, then they should observe the Sawm until they start to face difficulties. They can then break their Sawm, by eating and drinking only enough to remove the hardship, and then they should complete the Sawm. These missed days of Sawm have to be made up for when it becomes easy to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
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The first question of Fatwa no. 6355

Q 1: What is the ruling on a 15-year-old youth who breaks his Sawm (Fast) during Ramadan, under the excuse that he is very tired and cannot complete his Sawm on that day? If he is required to make up for that day, can he make up for it after yet another Ramadan passes?

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A: It is prohibited for a Mukallaf (person meeting the conditions to be held legally accountable for their actions) - someone who is a sane, adult, healthy, resident (non-traveling) Muslim - to break their Sawm during the daytime in Ramadan. If they experience hardship and are forced by to break their Sawm, exactly as someone who is forced by necessity to eat dead meat, they may only eat as much as is needed to remove the hardship. Then they have to abstain from all that breaks Sawm (Fast) for the rest of the day, and make up for that day after Ramadan. If they delay making up for it until the following Ramadan with no legitimate excuse, then they have to make up for that day and also feed a needy person for every day not fasted. Anyone who has fully attained fifteen years of age is an adult person. The same is true for a boy who discharges Maniy (sperm) out of desire in wet dreams or the like or has coarse hair around his pubic region. A girl has an additional fourth sign of puberty, which is menstruation.

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Fatwa no. 13489

Q: There is a man in our village who works in a bakery. This man offers Salah (Prayer) and observes Sawm (Fast) in Ramadan - all praise be to Allah - but he asked me if he is permitted to break his Sawm during Ramadan? Please note that when he bakes the bread, he has to stand in front of the strong heat of the fire for a long time during the day when he is observing Sawm,

so he gets very thirsty and exhausted from his work. I hope that Your Eminence will answer my question on this matter, if Allah (Exalted be He) wills.

A: This man is not permitted to break his Sawm; in fact, fasting is obligatory on him. Baking bread in the daytime of Ramadan is not a legitimate excuse for breaking the Sawm. He should work according to his abilities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Observing Sawm (Fast) while studying

The second question of Fatwa no. 5454

Q 2: I am a student in the third grade of my secondary school. The final exams will be held in Ramadan, by Allah's permission. As you know, during exam days students need energy and they exert more effort because exams are taken on a daily basis. On the other hand, I think that Sawm requires comfort and sleep. is it then permissible for me to break my Sawm during exam days and make up for these days later?

A: Breaking Sawm is not permissible for the reason you mentioned. Doing so is Haram (prohibited) because such a reason is not included in the excuses that allow the breaking of Sawm in Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa No. (9601)

Q: is being occupied by exams a valid excuse for breaking Sawm (Fast) during Ramadan? Here, there is a spread of fatawa permitting a student who fears that he may be distracted or absentminded to break his Sawm during Ramadan. Moreover, is it permissible to obey the orders of one's parents, influenced by such fatawa permitting breaking the Sawm, to break the Sawm? I hope that Your Eminence will give me a quick reply for such fatawa have a bad public effect. May Allah reward you well!

A: School exams and suchlike are not considered valid excuses for breaking Sawm

during the daytime of Ramadan. Moreover, it is not permissible to obey the orders of one's parents to break Sawm because of exams, for indeed no creature may be obeyed in what constitutes disobedience to the Creator. Rather, obedience (to somebody) is required when he enjoins what is good as stated in the authentic Hadith the Prophet (peace be upon him) is reported to have said.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Intention to observe Sawm

(Part No. 10; Page No. 244)

The first Question of Fatwa no. 4352

Q 1: Should the intention to observe Sawm (Fast) in Ramadan be made at night, or is it permissible to make it during the daytime? To give an example, if someone is informed at forenoon that today is Ramadan, should they make up for the Sawm of that day later?

A: It is obligatory to make the intention to fast on any day of Ramadan in the preceding night before dawn. Thus, starting the Sawm in the daytime without making the intention in the preceding night does not discharge the obligation. Accordingly, if someone knows at forenoon that today is a Ramadan day and then makes the intention to fast, it is obligatory on them to abstain from all invalidators of Sawm until sunset. They also have to make up for the Sawm of that day later. This is based on the Hadith related by Ibn `Umar on the authority of Hafsah (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾Anyone who has not made the intention to fast before Fajr no Sawm counts for them.﴿ (Related by Imam Ahmad, the Compilers of the Sunan [Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah], Ibn Khuzaymah, and Ibn Hibban. The latter two Imams judged it to be authentically transmitted in the Marfu` [a Hadith narrated from the Prophet with a connected or disconnected chain of narration] form.) This ruling applies to the obligatory Sawm. As for voluntary Sawm, it is permissible to make the intention to fast at daytime, if no eating, drinking or sexual intercourse has taken place since dawn. This is because it is authentically reported on the authority of `Aishah (may Allah be pleased with her), that the Prophet (peace be upon him) came to her one day

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at forenoon and said: ﴾Do you have anything (any food)?" She said: "No." The Prophet (peace be upon him) said: "Then I am fasting.﴿ (Related by Muslim in his Sahih [Book of Authentic Hadith].)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 6115

Q: some Muslim brothers who do not have radios to know when the first day of Ramadan is wait until the morning and continue fasting, is their sawm (fast) valid or should they make up for it?

A: They have done the right thing by offering Sawm for the rest of the day but they have to make up for that day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 11455

Q 1: How can a person set the intention of fasting Ramadan? Does the acknowledgment of the advent of Ramadan validate Sawm (Fast) during the whole month?

A: intention of fasting Ramadan is to be set by deciding to fast, and it should be set every night.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Things that invalidate Sawm without requiring Kaffarah

Fatwa no. 10844

Q: What is the ruling on intentionally drinking water during Sawm time on feeling very tired? Does doing so necessitate making up for the Sawm of that day?

A: Drinking water intentionally during the daytime in Ramadan invalidates Sawm. Therefore, a fasting person who drinks water due to feeling extremely tired should make up for the Sawm of that day in addition to repenting to Allah (Glorified be He).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 4513

Q: What is the ruling on a fasting person who eats deliberately during the daytime in Ramadan and then repents to Allah? Is their Tawbah (repentance) acceptable?

A: Yes, their Tawbah will be accepted if all the Tawbah conditions are met, which are: feeling deep remorse for the sin committed, refraining absolutely from it and firmly resolving never to do it again. There is a fourth condition in case sins involve encroachment upon the rights of others, which is asking the person whom one wronged for forgiveness or restoring their right, either by Qisas (just retaliation) or the like. Allah (Glorified be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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This is in addition to many other references in the Qur'an and the Sunnah to the same effect.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta`

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Fatwa No. (6131)

Suffering from some diseases, I visited the hospital where the doctor who examined me administered the required medicine that included intramuscular penicillin injections which I received in the morning and evening. I told him that I did not want to break my Sawm (Fast) and that I fear the injections would nullify my Sawm (Fast). However, he told me that this type of injection does not invalidate the the Sawm (Fast). Thus, I continued to take the injections for two days in the morning and evening as specified by the doctor. However - and to my surprise- some colleagues told me that all types of injections invalidate one's Sawm (Fast) and their use is Makruh (reprehensible) during midday hours in Ramadan, which made me very confused.

I hope that Your Eminence will advise me on whether they invalidate the Sawm (Fast), and whether I should make up for the two days which I took these injections; even though I used them without knowing that they invalidate the Sawm (Fast) and did so under doctors orders which I know for sure are instructed by hospitals regarding treatments. I hope you will reply promptly. May Allah protect you and reward you the best reward!

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A: If the case is as you mentioned, then there is nothing wrong in your taking these injections, and you need not make up for the two days which you took them. However, regarding such matters in the future, it is preferable to take this treatment in the evening, if possible, in order to be on the safe side.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 7351

Q 2: Is it permissible to use eye drops during the daytime hours of the month of Ramadan?

A: Yes, it is permissible, as eye drops do not break one's fast according to the most correct of the two opinions of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 13212

All praise be to Allah Alone and peace and blessings be upon the servant and Messenger of Allah, our Prophet Muhammad, and upon his family and Companions!

(Part No. 10; Page No. 251)

The Permanent Committee for Scholarly Research and Ifta' read question no. 11/2704 that was sent in 29/8/1410 A.H. to the Chairman of the Permanent Committee by the General Manager of Education in Riyadh. This question was referred to the Permanent Committee by the General Secretariat of the Council of Senior Scholars under the number 5010 in 2/9/1410 A.H. The text of the question is:

We would like to inform you that the school health care units will launch a campaign, In Sha'a-Allah (if Allah wills), to vaccinate students in the primary and secondary schools against meningitis in preparation for the season of Hajj (pilgrimage) this year. This campaign will be launched because of the circulated notice no. 32/148 that has been released in 8/8/1410 A.H. by the undersecretary of the Ministry of Education in response to the circulated notice no. 19/1184 that has been issued in 15/7/1410 A.H. by the undersecretary of the Ministry of Health.

Please inform us whether it is possible to carry out this campaign during Ramadan and whether or not the inoculation will have any effect upon Sawm (Fast).

After studying the subject, the Committee finds that there is no problem in doing so. However, it would be better to do so during the night if it is possible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3929

Q: I am a diabetic and I take subcutaneous insulin injections on a daily basis. When I do not take this injection, blood sugar level rises. Is it permissible for me to inject insulin during the daytime in Ramadan? It is worth mentioning that my health state deteriorates every Ramadan because I stop taking injection. I thus have to go to the hospital and do not observe Sawm for about ten days which I make up for later. Please tell me what to do; bearing in mind that such an injection therapy is not effective when taken at night.

A: It is permissible for you to take the injection referred to above during the daytime without being required to make up for the Sawm of any days. However, it is preferable to take the injection at night if this causes no hardship to you.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eleventh question of Fatwa no. 5176

Q 11: What is the ruling on having injections during the daytime in Ramadan, whether for the purpose of nutrition or treatment?

A: It is permissible for a person who is observing Sawm (Fast) to be treated by injections, whether intravenous or intramuscular, during the day in Ramadan. But it is impermissible to have nutritive injections, as they come under the same ruling as having food and drinks.

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Thus, it is considered a trick to break Sawm in Ramadan. If it is possible to have the intravenous or intramuscular injections during the night, it will be better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 4220

Q2: Does using kohl or cosmetic creams break one's fast during the day of Ramadan?

A: Using kohl or applying cream to the head while fasting does not invalidate one's Sawm (Fast) in any way.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The Fifth Question of Fatwa no. 4382

Q5: does using kohl (a powdered form of eyeliner made of antimony) affect one's fasting?

A: There is no blame upon the person who is fasting if they use kohl so long as it is not felt in the throat. If it can be felt in the throat, then the day of fasting should be made up just to be on the safe side and it is better if the person who is fasting avoids using kohl during the day while they are fasting.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 13595

Q 2: An Imam (the one who leads congregational Prayer) of a Masjid (mosque) told me that if someone washes their head during the day of Ramadan, their Sawm (Fast) will be broken because water will seep into the pores of the hair. What is your opinion on this subject?

A: Washing one's hair while observing Sawm does not render that Sawm invalid. Water does not enter one's body through the pores. Thus, whoever told you this is wrong as the Prophet (peace be upon him) used to wash his entire body while observing Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The eighth question of Fatwa No. (6471)

Q8 : What is the ruling on the fasting person who has vomited and then swallowed a little of his vomit, though unintentionally?

A8 : If the fasting person has vomited deliberately, then his Sawm (Fast) is invalidated. However, if he could not help it, then his Sawm (Fast) is not invalidated. Similarly, Sawm (Fast) is not invalidated by his swallowing some of one's vomit as long as it was not deliberate.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta`

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The first, second and third questions of Fatwa no. 9517

Q: If a fasting person vomits involuntarily during the daytime in Ramadan, should they make up for that day?

A: Involuntary vomiting does not invalidate Sawm (Fasting); therefore, the one who experiences it does not have to make up for the day, because the Prophet (peace be upon him) said: (Whoever vomits involuntarily is not required to make up the fast, but whoever vomits deliberately, must make up the missed fast.) (Related by Imam Ahmad and the Compilers of the Sunan [Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah] through an authentic Isnad [chain of narrators])

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Does applying liquid perfumes to hands, face, body or clothing invalidate one's Sawm (Fast)?

A: Applying perfumes in the way mentioned does not invalidate one's Sawm.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 3: does shaving one's hair and cutting one's nails during the day of Ramadan render one's Sawm (Fast) invalid?

A: Shaving hair, cutting nails, plucking out the armpit hair, and shaving pubic hair do not break one's Sawm.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Masturbating while fasting

The first question of Fatwa No. (2192)

Q1: If a Muslim is so sexually excited during the daytime in Ramadan that he cannot help masturbating, does this invalidate Sawm? Does doing so necessitate making up for the day (or days) or offering a Kaffarah (expiation)?

A: Masturbation during Ramadan and at other times is Haram. It is unlawful to do so based on the Saying of Allah: ﴾And those who guard their chastity (i.e. private parts from illegal sexual acts).﴿ ﴾Except from their wives or the (women slaves) whom their right hands possess - for (then) they are not blameworthy.﴿ ﴾But whosoever seeks beyond that, then it is those who are trespassers.﴿ Anyone who practices it during the daytime in Ramadan while fasting has to repent to Allah and make up for the Sawm of the respective day. However, it does not necessitate Kaffarah because it is prescribed specifically in the case of sexual intercourse.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta`

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. (4976)

Q1 : What is the ruling on one who masturbates? What is the ruling on one who masturbates during the month of Ramadan? What is the ruling on one who swears thrice (i.e. "by Allah, by Allah, by Allah") he would never commit this act again (i.e. masturbation) but he did?

A1 : Masturbation (the secret habit) is not permissible. The person who committed it during the month of Ramadan is much more sinful and the crime is much graver than one who committed it during other times. It is obligatory on him to turn to Allah in repentance and seek His forgiveness. He also has to make up the day(s) when he broke his fast due to masturbation, if he ejaculated Maniy (spermatic fluid). As for the one who took an oath not to commit it again but committed it, such a person has broken his oath which requires one expiation since it is an oath on one thing. The expiation is freeing a bondsman, or feeding or clothing ten poor persons. If this is not possible, then one must fast for three days. The amount of food to be offered is five Sa`s (1 Sa` = 2.172 kg) of the staple food of the country; be it wheat, rice, or the like. Each of the ten poor persons should be given half a Sa`. As for clothes, a garment that suitably covers the body for performing Salah should be given to each one of the ten poor persons.

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May Allah grant us success! May Allah's Peace and Blessings be upon our Prophet Muhammad and upon his family and Companions!

Permanent Committee for Scholarly Research and Ifta

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10551

Q: I used to masturbate during the daytime in Ramadan when I was fourteen and fifteen years old. I do not remember how many days I did that. At that time I was not aware that this is Haram (prohibited); whether in Ramadan or at any other time. I even did not realize that this is what is known as the secret habit (masturbation). I would then perform Wudu' (ablution) and offer Salah (Prayer) without Ghusl (full ritual bath) following major ritual impurity. What is the religious ruling on my Salah and Sawm (Fasting)? Do I have to repeat them, taking into consideration that I do not know how many days that I committed this act? What should I do?

A: First, practicing masturbation is Haram (prohibited) and it is even more sinful during the day in Ramadan. Second, it is obligatory to make up for the days on which you broke your Sawm because masturbation invalidates Sawm. You should try to estimate how many days this occurred. Third, it is also obligatory to pay Kaffarah (expiation) which is giving a needy person half a Sa' (1 Sa' = 2.172 kg) of wheat and the like of the staple food of your area for each day that you missed if you delay making up for it until the next Ramadan arrives.

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Fourth, it is obligatory to take Ghusl after masturbation and it is insufficient to perform Wudu' (ablution) if you have experienced ejaculation. Fifth, it is compulsory to make up for the Salahs which you offered without taking Ghusl, because minor ritual purification (Wudu' and the like) does not suffice in place of major ritual purification (Ghusl).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 2735

Q: With regard to a person who ejaculated semen intentionally while observing Sawm (Fast), what should he do? Should he make up for this day? If so, then what is the ruling on one who does not make up for the missed days until the following Ramadan starts? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) substantiated with proofs, may Allah reward you!

A: First, ejaculating semen in itself, without practicing sexual intercourse with one's wife or with a female owned by one, is forbidden. This is based on the purport of Allah's saying: ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ Moreover, masturbation brings harm to its doer who should be reproached. If this is committed deliberately by a person during the daytime in Ramadan, this person is to bear another sin for violating the sanctity of Sawm. They should make up for the missed day

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since it resembles ejaculation outside the vagina during sexual intercourse. It was related by Al-Bukhari on the authority of `A'ishah (may Allah be pleased with her) who narrated: ﴾Allah's Messenger (peace be upon him) used to kiss (his wives) while observing Sawm, but he had the greatest mastery over his desire among you.﴿ The Hadith means that if a person cannot control his desire, it is not permissible for him to kiss his wife during daytime in Ramadan, since his Sawm may be invalidated through ejaculating with desire. There is no Kaffarah (expiation) on this person, but he has to make up for the missed day and repent to Allah.

Second, whoever postpones making up for a day or more of the days of Ramadan they missed to fast until the next Ramadan starts without a Shar`y (Islamically lawful) excuse, they should ask Allah's forgiveness and turn to Him in repentance due to their negligence. Besides this, they should feed a Miskin (needy) person for each day as stated in a Fatwa issued by a group of Sahabah (Companions of the Prophet - may Allah be pleased with them). Feeding entails giving half a Sa` (1 Sa` = 2.172 kg) of staple food, i.e., about one kilo and a half, to each Miskin.

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Fatwa no. 13476

Q: I would like to inform you that one day in Ramadan, I had an appointment at a hospital.

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My physician requested semen analysis and told me that this was imperative. I was, thus, forced to ejaculate semen for the sake of the test. This was during daytime in Ramadan and I had to discharge the semen by masturbation, knowing that this appointment was scheduled by the hospital and there were no appointments at any other time. Also, this was for the sake of making tests for my wife and myself.

Your Eminence, please give me a Fatwa (legal opinion issued by a qualified Muslim scholar) for this! Should I only observe compensatory Sawm (Fast) or should I offer Kaffarah (expiation) as well? May Allah grant you success!

A: If the situation is as you have mentioned, it is obligatory that you make up for that day on which you masturbated and there is no Kaffarah which you have to offer.

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Cupping while fasting

Fatwa no. 11917

Q: Does cupping during the daytime in Ramadan invalidate the Sawm (Fast) of both the cupper and the one who is cupped? Should they break their Sawm and make up for the Sawm of the day in question at a later date? Please answer my question.

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A: The Sawm of the cupper and the one being cupped is invalidated by doing so. The Prophet (peace be upon him) said: (The cupper and the cupped have broken their Sawm.)

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Fatwa no. 547

Q: what is the religious ruling on the Sawm (fast) of a person who draws blood from another using a scalpel? Does this invalidate their fast?

A: If someone uses a scalpel or another similar instrument to draw blood from the vein of a sick person, this does not affect the validity of their Sawm. Drawing blood in this fashion is not like that which is preformed by the cupper who uses suction to draw blood from the cupped person. It was mentioned in "Kashaf Al-Qina`": "Drawing blood and making incisions do not break anyone's Sawm." This is what was mentioned in this regard.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 56

Q: A man had to go to the hospital during the month of Ramadan while he was fasting. When he was there, they took blood from him. Does this invalidate his Sawm (Fast)?

A: If the amount of blood taken from the person is customarily considered a small amount, then it is not obligatory on him to make up for that day. However, if the amount of blood taken from him is customarily considered a large amount, then he should make up for that day to avoid an area of scholarly disagreement and to be on the safe side through discharging one's responsibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Blood coming out of a fasting person intentionally or unintentionally

Fatwa no. 1730

Q: One day in ramadan, I accidentally touched my nose and this caused few drops of blood to come out of it. Does this bleeding affect

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my Sawm? Is my Sawm that day counted or I am supposed to make up for that day?

A: If the reality is as you mentioned, then your Sawm is counted and you do not need to make up for that day, as you have not done anything that might render your Sawm invalid.

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Fatwa no. 3455

Q: what is the ruling if someone is afflicted with nose bleeding for 28 days while fasting in Ramadan? I am 59 years old and I have never suffered from nosebleeds previously. Last Ramadan, however, my nose would bleed three to six times a day while I was fasting. Blood used to reach my throat, and then I would force it out. The bleeding was from my left nostril.

A: If the reality is as you mentioned, then your Sawm (fasting) is valid as this hemorrhage is not in your control. Therefore, your Sawm can not be judged as invalid. This ruling is taken from the evidence that denote the ease of Shari`ah (Islamic law).

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Allah (Exalted be He) says: (Allâh burdens not a person beyond his scope.) He also says: (Allâh does not want to place you in difficulty)

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The Fifth Question of Fatwa no. 3785

Q5: Fifteen minutes before sunset during Ramadan, I wiped my teeth with my handkerchief and found drops of blood on my teeth. I have suffered from this disease for a long time. I find blood on my teeth any time I use the Miswak (tooth-cleansing stick). Is my fasting for that day valid or not?

A: Your fasting is valid. the blood that bleeds from the gum when it is wiped or when using the Miswak does not affect one's fast.

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Fatwa no. 3841

Q: my father suffered from a disease in his throat and neck during the last ten days of Ramadan 1400 A.H. His throat kept bleeding while he continued fasting even though he was greatly affected by this bleeding. However, now he doubts the validity of his Sawm (fasting) because of the bleeding that occurred. Since then he has been afflicted with another disease that has caused him to become bedridden. He wanted me to ask if he is required to make up for these days of bleeding or not. Moreover, if he is required to make up for these days, can I do them on his behalf as he has become too old and is now suffering from cancer in the bottom of his back and in his left leg? In addition, he suffers from severe diabetes.

A: If the reality is as you mentioned, then his Sawm is valid and he is not required to make up for those days.

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The Third Question of Fatwa no. 4449

Q3: a fasting person traveled during the month of Ramadan. Though his nose and mouth bled suddenly after the Zhuhr (Noon) Prayer, he did not break his fast that day. What is the religious ruling in this case? Is he supposed to make up for that day? This happened many years ago and he has not made up for that day till now.

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A: The blood that suddenly goes out of your nose or mouth - no matter how much it is - does not affect your fasting as long as you continued to abstain from eating, drinking, and sexual intercourse until sunset. Your fasting is valid and you are not required to make up for that day.

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Fatwa no. 6132

Q: does the bleeding from between the teeth that was caused by mistake invalidate one's fast? What is the ruling in case the bleeding was caused by someone else, for example if someone hit another by mistake? Please enlighten us, may Allah reward you well!

A: Bleeding from between the teeth does not invalidate one's fast whether the bleeding was caused by one's own self or whether it was caused by being hit by someone else.

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The third question of Fatwa no. 12082

Q 3: what is the ruling on a person who bleeds while observing Sawm (Fast)?

A: If a person bleeds unintentionally while observing Sawm, their Sawm is valid.

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The second question of fatwa no. (12077)

Q2 : I swallowed some blood during a nosebleed while fasting during Ramadan, so what is the ruling?

A2 : If one experiences a nosebleed, the fast is still valid. This is something that is beyond one's control; however, if one swallows the blood deliberately while being aware that he is fasting, then one must make up for fasting the day(s).

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Eating or drinking due to forgetfulness while fasting

The fifth question of Fatwa no. 5156

Q 5: If one eats or drinks forgetfully during a day in Ramadan, should one make up for the Sawm (Fast) of that day? The Messenger (peace be upon him) said: "Anyone who forgets that they are fasting and eats or drinks..."? He (peace be upon him) also said: ﴾My Ummah (nation based on one creed) has been pardoned for what they do by mistake, forgetfully, or under duress.﴿

A: Anyone who eats or drinks forgetfully during the daytime in Ramadan is not sinful and should complete their Sawm and not break it. Moreover, they need not make up for the Sawm of the day in question, according to the more correct of the two opinions maintained by scholars. This is the view maintained by Al-Shafi`y and Imam Ahmad based on the Hadith related by Al-Bukhari and Muslim to the effect that the Prophet (peace be upon him) said: ﴾Anyone who forgets that they are fasting and eats or drinks should complete their Sawm, for it is Allah Who fed them and gave them something to drink.﴿ According to another wording: ﴾If a fasting person eats or drinks something forgetfully, it is something with which Allah provided him and he does not have to make up for the fast of that day.﴿ (Related by Al-Daraqutny who ranked its Sanad [chain of narrators] to be authentic)

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Swallowing one's saliva while fasting

The first question of Fatwa no. 9584

Q 1: Does swallowing one's saliva during the daytime in Ramadan invalidate one's Sawm (Fast)? My mouth produces too much saliva, especially while I am reciting the Qur'an in the Masjid (mosque), which causes me embarrassment.

A: Swallowing one's saliva does not break one's Sawm even if in a large amount, whether this happens frequently, and whether one is in the Masjid or elsewhere. However, if a person has thick phlegm, they should not swallow it; they should spit it in a handkerchief or tissue, if in the Masjid.

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Perfume and Sawm

The second question of Fatwa no. 7845

Q 2: if a person is observing Sawm (Fast) and they smell perfumes or insecticide, does this invalidate their Sawm during Ramadan or at any other time?

A: Smelling perfumes or other substances does not invalidate a person's Sawm, whether in Ramadan or during a voluntary Sawm.

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The first question of Fatwa no. 2691

Q 1: Is it permissible to wash the body with water and soap during the day of Ramadan? Does having a wet dream invalidate Sawm (Fast)? Also, does applying perfume invalidate Sawm?

A: Firstly: It is permissible for the fasting person to wash their body during the day of Ramadan with water and soap. Secondly: If someone has a wet dream during the day of Ramadan while fasting, this does not invalidate their Sawm; but they should perform Ghusl (ritual bath following major ritual impurity) if Maniy (sperm/vaginal secretions) is ejaculated. Thirdly: Sawm is not invalidated by applying any kind of perfume during the day of Ramadan while fasting, but one should not inhale incense

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or powdered perfumes such as musk.

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The first question of fatwa no. (13561)

Q1 : In Ramadan last year (1409 A.H), my husband returned home from work and asked me to bring him a glass of water, but I did not remind him that he was fasting. I looked at him to confirm if he was fasting or not and it became clear that he had forgotten that he was (fasting). I proceeded to bring him the glass of water, but after drinking the water he remembered that he was fasting and admonished me for not reminding him. I fear Allah's displeasure about this action of mine, so please advise me. May Allah reward you!

A1 : You have committed a sin by bringing your husband, who was fasting, a glass of water to drink. You should have reminded him that he was fasting when he asked you for water. As for your husband's fast, that day remains valid providing he drank the water out of forgetfulness.

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Does Madhy invalidate Sawm?

The first question of Fatwa no. 9222

Q 1: One Ramadan day, I sat beside my wife for about half an hour while we were both fasting. We were having fun with each other. After I left her, I found wet traces of a liquid on my pants discharged from my penis. Actually, this happened more than once. I would like to know if I am liable for Kaffarah (expiation) for doing so.

A: If the reality is as you mentioned, you do not have to make up for the Sawm of that day or offer a Kaffarah, keeping to the basis that Sawm continues to be valid (as long as nothing has happened to invalidate it, i.e., since the discharge was Madhy [thin white viscid fluid secreted due to sexual thoughts or desire]), unless it is proven that the liquid you discharged was Maniy (sperm/vaginal secretions that are released on orgasm), in which case you must perform Ghusl (full ritual bath) and make up for the Sawm of that day, but you do not have to offer a Kaffarah.

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does seeing women who are immodestly dressed render one's fast invalid?

The twentieth question of Fatwa no. 6364

Q 20: If a Muslim goes out into streets to do some work and inadvertently sees women who are scantily dressed during the day of Ramadan, is his fast invalidated?

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A: Doing so does not render one's fast invalid. However, a Muslim should lower his gaze as much as he can.

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Having a wet dream while fasting

The second question of Fatwa no. 7790

Q 2: One Ramadan day during the daytime, I had a wet dream. What is the ruling on this? Am I liable for Kaffarah (expiation)?

A: Anyone who has a wet dream while fasting or in Ihram (ritual state for Hajj or `Umrah) is neither sinful nor liable for Kaffarah. This has no effect on the validity of their Sawm, Hajj, or `Umrah (lesser pilgrimage). However, Janabah Ghusl (full ritual bath to cleanse of sexual discharge) must be performed in case Maniy (sperm/vaginal secretions that are released on orgasm) is discharged.

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The first question of Fatwa no. 5733

Q 1: What is the ruling if a person observing Sawm (Fast) accidentally swallows water while performing either Wudu' (ablution) or just Madmadah (rinsing the mouth)? What is the ruling if this happens while performing Ghusl (ritual bath following major ritual impurity) or just cooling oneself with water during summer? Should they observe Sawm for a full day to make up for this day? Or should they give Sadaqah (voluntary charity) to the poor as Kaffarah (expiation) for these faults, knowing that the drops of water enter the stomach accidentally. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best!

A: Whoever performs Ghusl, Madmadah or Istinshaq (inhaling and exhaling water nasally) and water enters their stomach accidentally, their Sawm is not invalidated because it was reported that the Prophet (peace be upon him) said: (My Ummah (nation based on one creed) has been pardoned for what they do by mistake or forgetfully, or under duress.)

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Inhaling vapor while observing Sawm

Fatwa no. 11310

Q: i work in the General Corporation for Water Desalination. We observe Sawm (Fast) during Ramadan while we are working,

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but we are surrounded by steam in the plant where we work. As we often inhale the steam, does this affect the validity of our Sawm? Are we supposed to make up for the days in which we have inhaled the steam while observing Sawm (whether as an obligatory or supererogatory act of worship)? Are we required to pay Sadaqah (voluntary charity) for every day of inhaling steam at work while observing Sawm?

A: If the matter is as you mentioned, then your Sawm is valid and you are not required to make up for these days.

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Bathing while fasting

Fatwa no. 3738

Q: Is it permissible for a fasting person to cool themselves with water after the Zhuhr (Noon) Prayer during the blessed month of Ramadan by splashing some on oneself or swimming in a pool? Please enlighten us, may Allah reward you with the best.

A: It is permissible for a fasting person to do so, which will have no effect on the validity of Sawm (Fast), as it is authentically reported that the Prophet (peace be upon him) used to take a bath while fasting. However, one should be on guard lest water leak into their throat.

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The first question of fatwa no. (12525)

Q1 : A man used miswak (tooth stick) while fasting, and then thinking that he had broken his fast, drank and ate afterwards. Is it obligatory upon him to make up for this fast and offer expiation, or (is it sufficient) just to make up for the fast?

A1 : Whoever breaks the fast during Ramadan, thinking that the use of the miswak breaks the fast, must make up for this fast, repent to Allah and seek forgiveness from Allah; perhaps Allah will forgive them.

May Allah grant us success. May Allah send blessings and peace upon our Prophet Muhammad, upon his family and Companions!

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Fatwa no. 11583

Q: I went hunting in the mountains during the daylight hours in the month of Ramadan. I took my gun and shot some game in order to prepare them for the meal that we eat for Iftar (breaking the Fast). Have I committed a sin by doing so? Am I supposed to expiate for it? Is it prohibited to hunt during Ramadan? What should I do if hunting is prohibited while observing Sawm?

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A: hunting or killing a game while observing Sawm does not render one's Sawm invalid. Your Sawm is, thus, valid and you are not required to make up for the day when you went hunting. Hunting is permissible during Ramadan.

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Unintentional discharge of semen

Fatwa no. (10645)

Q: My concern is that I discharge semen during daylight hours in Ramadan without having a wet dream or masturbation. Does this affect my fast? Please, advise me. May Allah reward you!

A: If the situation is as mentioned, then your discharge of semen without desire, during the day in Ramadan, does not affect your fast and you need not make up for this fast.

May Allah grant us success. May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

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Discharge of Wadi fluid while fasting

Fatwa no. (11535)

Q: One day after `Asr during Ramadan, while fasting, I entered the bathroom intending to perform Wudu'. After urinating, I squeezed out any remaining urine from my penis and noticed that I had excreted thick sticky liquid without desire. I completed my fast by breaking it after Maghrib (Sunset) Prayer. Does the excretion of this liquid affect my fast and does it require Ghusl (ritual bath following major ritual impurity)? If it is obligatory upon me to make up that day and I have not fasted for that day except after the passing of the second Ramadan, what is the ruling? May Allah reward you with what is best!

A: The excretion of thick, sticky fluid after urination without desire is not Mani (sperm released upon orgasm), rather it is Wadi (a thick white secretion discharged by some men after urination). This does not nullify the fast and does not require Ghusl. However, it is obligatory to wash your penis and then perform Wudu'. As long as you did not break your fast and did not intend this before Maghrib, then your fast is valid and there is nothing (else) upon you.

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The second question of Fatwa no. 9437

Q 2: some people may dream during Ramadan that they commit evil and wicked deeds. Do such dreams affect the validity of their sawm (Fast)?

A: If the case is as you mentioned and these evil deeds are merely dreams, then the validity of one's Sawm will not be affected and its reward will not be decreased. Allah has ordained that in such a case, when the person awakens they should spit three times towards the left side, seek refuge with Allah from Satan and from the evil of what they saw three times, and then turn and sleep on the other side. Moreover, they should not tell anybody about what they saw in their dream. If they do all these things, nothing bad will affect them. This is what the Prophet (peace be upon him) advised whenever someone sees a bad dream.

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Fatwa no. 6483

Q: a-

Is it permissible to practice swimming during Ramadan?

b-

If one has an injury in one's hand or leg, for example, during Ramadan, does this nullify one's Sawm (Fast)?

c-

If one wears perfume, does this nullify one's Sawm?

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d-

Do cursing and swearing at others nullify one's Sawm?

e-

Is it permissible to play and have fun during daytime in Ramadan?

A: (a) Swimming is permissible during the day in Ramadan, but the swimmer must take care to avoid letting water reach their stomach. (b) If a person observing Sawm has an injury in their hand or leg and bleeds, their Sawm is not nullified due to this. (c) If a person observing Sawm applies perfume to their body or clothes, their Sawm is not nullified. Yet applying it to one's nose renders one's Sawm nullified. (d) Cursing and swearing are not permissible neither in Ramadan nor in any other month. Yet this is strictly prohibited for a person observing Sawm and whoever does this becomes sinful, though their Sawm is not nullified. (e) A person observing Sawm should safeguard themselves from play and fun and seek to draw closer to Allah through fulfilling His orders and avoiding what He prohibited. They should keep away from anything, whether an end or a means, that would distance them from Allah and divert them from worshipping Him.

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The third question of Fatwa no. 8105

Q 3: does wearing perfume invalidate one's Sawm (Fast)? Also, I would like to know the things that invalidate Sawm other than foul language, eating, and drinking.

A: Firstly, wearing perfumes does not invalidate one's Sawm.

Secondly, the things that invalidate Sawn are eating, drinking, eating or drinking by way of the nose, intentional vomiting, masturbation, and sexual intercourse during the daytime hours of Ramadan. Foul language does not invalidate Sawm though it is not permissible to utter such words.

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the time of Imsak - eating after the break of dawn

The first question of Fatwa no. 6468

Q 1: I have read the first volume of Tafsir (explanation/exegesis of the meanings of the Qur'an) Al-Manar by Sheikh Rashid Rida, in which he mentioned that a fasting person should abstain from eating and drinking [and anything that breaks the fast] twenty minutes before the Adhan (Call to prayer) of Fajr, as a precautionary measure.

What is the estimated period of time between Imsak and Fajr Adhan in Ramadan? What is the ruling on whomever hears Mu'adhin (caller to Prayer) say 'al-salatu khairun min-al-nawm (Prayer is better than sleep)', but takes a drink of water thinking that it is not wrong so long as Adhan has not finished yet. Is this permissible?

What is the ruling regarding whoever has a drink of water while hearing Adhan for Fajr (Dawn) Prayer? Is this person's Sawm (Fast) valid, or not? Other people continue eating, drinking and smoking until the very time of Adhan claiming that this is permissible. A young man told me that he takes a drink of water while he hears me calling the Adhan for Fajr Prayer. What is the ruling on whomever does this intentionally?

A: The basic reference regarding Imsak and Iftar (breaking the Fast) is Allah's statement, ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ Subsequently, eating and drinking is permissible until the advent of the Fajr when the white streak appears, which Allah made a sign which marks the time of abstention from eating and drinking and other matters. On the other hand, when the second Fajr or what is called Al-Fajr-ul-Sadiq (true dawn) is due, eating, drinking and other things which nullify Sawm are prohibited. If someone gets a drink of water after the break of the second Fajr, he will have to make up for that day. If he does so before the break of the second Fajr, he will not be required to make up for fasting on that day.

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The first and second questions of Fatwa no. 4181

Q 1: i woke up and was not yet fully awake so i rushed to the kitchen to have some food. After I started eating I looked at the clock and found that it was 04:40 am. The time of the Call of Fajr (Dawn) Prayer in Tabuk was 04: 15 am. I immediately stopped eating and started my Sawm (Fast). It should be noted that I ate three or four spoonfuls of food. Should I make up for this day or is my Sawm valid?

A: If the reality is as mentioned, then you have to make up for the day when you broke your Sawm, because you ate after the time of Fajr.

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Q 2: On another day during this blessed month, I got up during the night and drank some water that was beside my bed. Then, I went back to sleep. I got up later to find that people were returning from the Masjids (mosques) after performing Fajr (Dawn) Prayer. At that time the daylight was clear. Therefore, I began to doubt the time of drinking water. I do not know whether I drank water before, during or after Fajr Prayer because I was sleeping. Should I make up for that day?

A: If the reality is as you mentioned, then your Sawm (Fast) is valid as the basic rule is the continuity of the night. But if you later become sure that you drank water after the Fajr Prayer, then you have to make up for that day.

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The first question of Fatwa no. 13466

Q 1: On a night during the blessed month of Ramadan, may Allah bring it back with good, we woke up a few minutes before the Adhan (Call to prayer), and after we had prepared Suhur (predawn meal before the Fast), the Mu'adhin (Caller to prayer) started pronouncing the Adhan, but I kept eating and drinking during the Adhan until he was almost finished. My question is: Is there any sin upon me for eating during the Adhan? Should I make up for this day? I also heard from some people that they keep eating until the white thread (light) of dawn appears to be distinct from the black thread (darkness of night).They say that there is no sin upon me, Allah knows best. Please answer me, may Allah keep you safe.

A: If the fact is as you mentioned, and you did not know of the break of dawn, then your Sawm (Fast) is valid, for the original state here is that it is still night time. But in future, you should have your Suhur before the Adhan adhering to your Din (Religion of Islam), and guaranteeing the validity of your Sawm.

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(Part No. 10; Page No. 286)

The third question of Fatwa no. 9248

Q 3: The Messenger of Allah (peace be upon him) stated in a Sahih (authentic) Hadith, (When the sun sets from that side (i.e. the west) and the night appears from that side (i.e. the east), then a fasting person should break their Sawm (fasting).) **It became clear to us that the Mu'adhin (caller to Prayer) announces the Adhan (call to Prayer) five or seven minutes after sunset, according to the calendar made by Al-`Ujiry in Kuwait . is it permissible to break Sawm before the Adhan and after verification of sunset?**

A: If a person makes sure that the sun has set and the evening has come, it is permissible for them to break their Sawm, as Allah states, (then complete your Saum (fast) till the nightfall) The Prophet (peace be upon him) stated, (When night falls from this side and the sun sets from this side, a fasting person should break their Sawm.) Agreed upon by Al-Bukhari and Muslim. Thus, it is deduced that other calendars which contradict this are not taken into consideration. You do not have to hear the Adhan after verification of sunset.

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Fatwa no. 297

Q: I broke my Sawm (Fast) once during the daytime in Ramadan because my two daughters informed me that the Adhan (call to Prayer) for Maghrib (Sunset) Prayer had been announced, but when I went to the Masjid (mosque) I heard the muezzin just announcing the Adhan. Am I required to make up for the Sawm of that day?

A: If you broke your Sawm after the sun had set, you do not have to make up for that day. But if you broke your Sawm before sunset based on certainty, probability, or suspicion on your part, then you and whoever broke the Sawm with you must make up for that day. This is because the basis of certainty is that the daytime has not ended; consequently, transition from this basis is unwarranted without a Shar`y evidence, which is sunset in this case.

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Breaking fast before sunset

Fatwa no. 3473

Q: A person traveled in Ramadan from Zhahran to Britain where he settled in Bournemouth, a town located 200 kms away from London. The city had no Muslim inhabitants. He kept on his Sawm (Fast) till his arrival in that city. Asking about the time difference, he was told that it was two hours. He added a half-hour to be on the safe side. Since he arrived in the days where there were heavy fogs, he was unable to know the time of sunset because of the heavy clouds in the sky. Asking some residents of the area wherein he will live about the time of sunset, he was given an answer that, later on, turned out to be false. Five days after his arrival, the sky became clear of clouds and he became sure that he was breaking his fast an hour and a half before sunset. Please advise us, may Allah reward you with the best! Should this man make up for these days or not? It is worth mentioning that he tried hard to know the time of breaking his fast through using a clock, asking about the time difference, and asking some people who gave him a false answer. His excuse was that the sky has been covered with clouds since his arrival until five days thereafter when it became clear. Should he make up for these days or not?

A: Once a fasting person finds out that he broke his Sawm before sunset (even by mistake), he should make up for the missed days because he broke his Sawm before the appointed time and because the basic principle is that it was still daytime, and this principle cannot be altered except in accordance with Shari`ah (Islamic law), which in this case

means when sunset happens. There is Ijma' (consensus) among Muslim Scholars that the time of Sawm begins from dawn until sunset because Allah (Exalted be He) says: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ It is authentically reported that the Prophet (peace be upon him) said: ﴾When night falls from this side and the day vanishes from this side and the sun sets, then the fasting person should break his Sawm.﴿ This person should make up for the five days during which he found out that he broke his Sawm before sunset. There is no sin on him because he did not break his Sawm during Ramadan deliberately but this was out of ignorance and it was a mistake.

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The second question of Fatwa no. 9541

Q 2: While someone was observing Sawm (Fast) during the month of Ramadan, there appeared heavy fogs in the sky after `Asr (Afternoon) Prayer. Being in a desert, he thought that the sun had set. After breaking his Sawm, the sun appeared. What is the ruling on his Sawm? Should he complete his Sawm for this day? Is his Sawm rendered invalid? Should he make up for that day? Or should he offer Kaffarah (expiation)?

A: If the reality is as you mentioned, then his Sawm will be invalid and he has to

continue his Sawm until sun sets. He should make up for that day according to the more correct of the two opinions of scholars in this regard. It was related by Hisham ibn `Urwah on the authority of Fatimah, his wife, that Asma' said: (In the time of the Prophet (peace be upon him) we broke our fast on a cloudy day and then the sun appeared." Hisham was asked: "Were people commanded to make it up?" He said: "It had to be made up.) (Related by Al-Bukhari) He is not obliged to offer a Kaffarah (expiation). Hisham who is mentioned here is Hisham ibn `Urwah ibn Al-Zubayr. He is one of the Thiqah (trustworthy) Tabi`un (Followers, the generation after the Companions of the Prophet).

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Fatwa no. 13268

Q: Being in the area of Al-Jawf during the month of Ramadan, I asked some residents there about the time of breaking Sawm (Fast) therein. They told me that they break their Sawm five minutes after Makkah. After observing Sawm for eleven days, I found out that (at this time) the sun was still there and had not set yet.

A: If you broke your Sawm before its due time

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i.e., before sunset, then you should make up for the number of days during which you broke your Sawm at that (wrong) time.

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The second question of Fatwa no. 4310

If I want to observe Sawm (Fast) but I can wake up only after the second Adhan (call to Prayer) to Fajr (Dawn) Prayer, is it permissible for me to eat after the Adhan, taking into consideration that it is a voluntary Sawm?

A: If the reality is as you mentioned, then do not eat or drink after the second Adhan of Fajr Prayer as long as you want to observe Sawm even if this is a voluntary Sawm. If you eat after this Adhan, your Sawm will be invalid.

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The third question of Fatwa no. 6959

I observed Sawm (Fast) on a day in Ramadan while my watch was slow

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and that of a friend of mine was fast. Yet neither of us was aware of this. We were sitting in a room when time passed after Fajr (Dawn) Prayer. Yet being unaware of this fact due to depending on the slow watch, we continued to eat and drink until the time of Fajr Prayer was due according to this slow watch. Walking out of the room to witness if the light of dawn had appeared, we found out that it was the morning. What is the ruling on our Sawm in this case? Should we make up for that day?

A: If it happened that you ate after Al-Fajr-ul-Sadiq (true dawn), then you have to make up for this day. There is no sin on you if during eating you were unaware of the fact that the light of dawn had appeared. If you ate before Al-Fajr-ul-Sadiq, then you should not make up for this day nor is there a sin in that.

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The first question of Fatwa no. 10633

Q 1: Waking up on the night of 17-18/9/1407 A.H., I recognized that this was the time of Fajr (Dawn) Prayer. Yet I could not distinguish whether the light of dawn had appeared or not because the crescent was still apparent and there was no clear distinction whether the light of dawn had appeared or not. It was about half past four at the time. I am from the inhabitants of the city of Bishah. Feeling thirst, I drank a glass of water. Yet it became clear to me that most Mu'adhins (callers to Prayer) had already announced Adhan (call to Prayer) and that people had abstained from having food and drink. Should I make up for this day or offer Kaffarah (expiation)?

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A: If the reality is as you mentioned, then you have to make up for this day because it is clear that you drank water after dawn.

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Fatwa no. 13433

Q: On the first day of Ramadan this year, I woke up to the Adhan (call to Prayer) of Fajr (Dawn) Prayer. Upon hearing the Mu'adhin (caller to Prayer) announcing (Allah is the Greatest) at the beginning of Adhan (call to Prayer), I rushed to a bottle of water and continued to drink water until hearing him announce (I bear witness that Muhammad is the Messenger of Allah) in the same Adhan. I had already prepared the Suhur (pre-dawn meal before the Fast). Yet I had only what I have mentioned. My question is:

1- Is my Sawm (Fast) valid or not?

2- If my Sawm is not valid, should I offer Kaffarah (expiation) besides making up (for) that day?

It is worth mentioning that the Adhan was announced according to the time appointed for the Mother of Towns (Makkah) stated in the calendars. I hope that you will answer my inquiry soon since I intend, if Allah wills, to fast the six days of Shawwal. Thus, I can be on my guard if I have to make up (for) that day. May Allah reward you with what is best!

A: If the reality is as you have mentioned and you knew that the light of Dawn had not appeared yet,

then your Sawm is valid because the basic principle here is that it was still night time. Yet in future you should have Suhur (pre-dawn meal before the Fast) to preserve your religion and to ensure the validity of your Sawm. As for making up for the missed days of the obligatory Sawm, this should be fulfilled before fasting the six days of Shawwal.

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when should a traveler by plane break his Sawm?

Fatwa no. 2254

Q: Two people from Al-Dammam traveled by airplane. Ten minutes before the sunset during Ramadan, it took off from Zhahran airport bound for Jazan. The airplane flew at about 29000 feet from the surface of the earth, after 35 minutes of flying over Riyadh. This timing coincided with the time of breaking Sawm in Riyadh but the passengers could still see the sun and for more than 15 minutes the sun was present. Would it have been permissible for the passengers to break their Sawm? Please answer us, may Allah reward you!

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A: The basic principle is that everyone should adhere to the ruling of the timings of refraining from eating and drinking and breaking Sawm and the times of Prayer that are applied to the land or air where they are present. For instance, if someone is in Zhahran airport while the sun is setting, they may break their Sawm and offer Maghrib (the sunset) Prayer, and when a plane heading west takes off and they still see the sun, they should not have refrained from eating and drinking or performing Salah. This is based on the rule that they should follow the times of breaking Sawm and Salah that are applied to the land where they are present. If the plane takes off a few minutes before the sunset, they would not be allowed to break their Sawm or to offer Maghrib Prayer until the sun sets in the air where they are present. This is applicable even if they are above a country whose people are breaking Sawm and offering Maghrib prayer. This is similar to the case with the two people who were fasting and the plane rose in the air above Riyadh at the time of breaking Sawm while the passengers could still see the sun. The Shar`y (Islamic legal) proofs support this matter. Among them is Allah's saying, ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ and ﴾Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴿ Moreover, the Prophet (peace be upon him) said, ﴾When night falls from this side and the day vanishes from this side and the sun sets, then a fasting person should break his sawm.﴿ However, when they land in a place where the sun is setting,

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they should follow the conduct of the people of that place concerning the Ṣawm and Salah during their stay in that place.

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Fatwa no. 1402

Q: A person was traveling from Karachi to a city in Saudi Arabia, at the time of `Asr (Afternoon) Prayer in Ramadan. Some time after taking off, the host announced that it was Iftar time (time for breaking the Fast) in Karachi. But the sun was still visible to all the travelers on the plane. What is the ruling on the people who broke their Sawm (Fast)?

A: Scholars unanimously are of the view that Sawm lasts from dawn until sunset, because Allah (Exalted be He) says: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ Also, it was authentically reported that the Prophet (peace be upon him) said: ﴾When night falls from this side and the day vanishes from this side and the sun sets, then the person observing Sawm should break their Sawm.﴿ Every person observing Sawm is subject to the ruling of the place where they are, whether they are on the ground or in a plane in the air. Based on that, if a person breaks their Sawm whilst boarding a plane according to the timetable of some city although they know that the sun has not set yet, then their Sawm is invalid,

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because they broke their Sawm before the sun sets, and they have to make up for that day.

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Fatwa no. 4829

Q: During Ramadan, I, along with a group with me, went from Madinah to Makkah to perform `Umrah (lesser pilgrimage). We live in the Wa`irah suburb near the airport of Madinah. It is well known that the airport is located to the east of Madinah. When we left our homes and reached the city center i.e., Madinah, we broke our Sawm (Fast) due to our ignorance of the ruling. I hope from Allah that Your Eminence will inform us about the ruling.

A: If the reality is as you have mentioned, then you are sinful for breaking your Sawm before leaving Madinah. It was obligatory for you to ask scholars about the ruling before breaking your Sawm. You should make up for the day you missed while you were in Madinah. There is no Kaffarah (expiation) obligatory for you unless you practiced sexual intercourse in addition to breaking the Sawm.

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Nullifiers of Fasting and Causes of Expiation

(Part No. 10; Page No. 300)

Fatwa No. 9393

Q: I would like to know the causes necessitating making up missed days in addition to the expiation when breaking fast in Ramadan? I have studied the matter and found that there are two opinions: The first: Only sexual intercourse requires the making up for the day violated along with an expiation. The evidence in support of this judgment is known from the Sunnah.

The second: Making up and expiation are required in cases of sexual intercourse and the intentional admittance of any food or drink into the stomach. However, I did not find any evidence in support of this opinion in the Qur'an or Sunnah.

Thus, please provide a detailed answer supported by evidence of the Qur'an and Sunnah. May Allah reward you with the best.

A: The Prophet (peace be upon him) judged that a Bedouin who had intercourse with his wife deliberately during the day in Ramadan must offer an expiation. Thus, he (peace be upon him) explained the basis for the judgment and stated the effective cause thereof. Muslim jurists unanimously agree that being a Bedouin has no effect on the legal ruling. Therefore, the same ruling of expiation should be applicable to this act regardless of the doer e.g. Turkish, Persian, etc. when they have intercourse with their wives while fasting in Ramadan. They also agree that the partner of sexual intercourse i.e. the wife in the relevant case, does not affect the ruling, so expiation is mandatory even if the partner of sexual intercourse is a slave woman or illegal partner as in case of illicit sexual intercourse. Finally, they also agree that regretting the sin has nothing to do with the obligation of expiation; and thus is ineffective with regard to the ruling.

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However, jurists differed whether intercourse is the only effective cause of expiation when fasting is violated or the effective cause is the deliberate violation of the sanctity of Ramadan even if by eating or drinking. According to Al-Shafi`y and Ahmad, only sexual intercourse necessitates expiation. On the other hand, both Abu Hanifah, Malik, and those who agree with them held the second view. The source of difference between the two opinions arises from their different consideration of the effective cause: the intentional violation of the sanctity of Ramadan by intercourse only or the

absolute violation of the sanctity of Ramadan by any other cause like intentional eating or drinking. However, the correct view is the former as suggested by the text, for the nonexistence of obligatory expiation stands for the rule until the obligation is proved by evidence.

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Sexual intercourse during daytime in Ramadan

Fatwa no. 83

Q: it occured that during one of the days of the blessed month of Ramadan, i was overwhelmed by desire and had sexual intercourse with my wife after Fajr (Dawn) Prayer? What is the ruling on this?

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A: As for the questioner who said that he was so overwhelmed by his desire that he had sexual intercourse with his wife after Fajr Prayer in Ramadan, he is obliged to emancipate a believing slave, and if that is not possible, he must fast for two consecutive months. Again, if he is not able to fast, then he must feed sixty poor persons each a Mud (a dry measure of half bushel, 543 grams) of wheat as well as making up for that day. As for the woman, she also has to make a similar Kaffarah (expiation) if she was a consenting partner in the act of intercourse during the day in Ramadan. If, however, this took place against her will, she will not be obliged to make up for that day.

The basic rule regarding the obligation of Kaffarah on an individual is what was narrated by Abu Hurayrah (may Allah be pleased with him) who said: ﴿While we were sitting with the Prophet (peace be upon him), a man came to him and said, "O, Prophet of Allah! I have been ruined." The Prophet (peace be upon him) inquired, "What has happened?" The man said, "I had sexual intercourse with my wife while I was fasting." The Prophet (peace be upon him) asked him, "Do you have a slave whom you can free?" The man said, "No." The Prophet asked, "Can you fast for two consecutive months?" The man said, "No." The Prophet asked, "Can you feed sixty poor people?" The man said, "No." So, the Prophet brought a basket of dates, and said, "Where is the man?" He replied, "I'm here." He said, "Take it and give it in charity."﴾ (Agreed upon by Al-Bukhari and Muslim)

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As for the obligation of making up for the day in which the man had intercourse with his wife, this is based on the narration related by Abu Dawud and Ibn Majah which reads: ﴿and fast another day instead of it.﴾

Stipulating a Kaffarah and compensation on the part of a consenting wife is because she is a partner with the man in the act. However, she will not be liable to Kaffarah if this act occurs against her will. This is based on the general meaning of the Prophet's statement, ﴿My Ummah has been pardoned for what they do by mistake or forgetfully, or under duress.﴾

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Fatwa No. 305

Q: A woman in Kuwait said, 'My husband had sexual intercourse with me during the day in the month of Ramadan while I was menstruating and he was fasting. What is the ruling on this?'

A: This question is about two issues:

The first: This husband had sexual intercourse with his wife during the day in the month of Ramadan. **The reply to this issue is:** It is obligatory for him

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to make up for that day and expiate for it and repent to Allah (Glorified be He). He should make up for this day and expiate for it by freeing a slave, if this is not possible, he has to fast for two successive months, and if he is unable to fast, then he has to feed sixty needy people. The obligation of making up for this day is based on the narration of Ibn Majah with his Sanad (chain of narrators) that the Prophet (peace be upon him) said to the Bedouin who had intercourse with his wife during the day in Ramadan: ﴾Fast another day instead of it.﴿ As for the obligation of expiation, it is based on the authentically reported Hadith from the Prophet (peace be upon him) as in the Sunan (Hadith compilations classified by jurisprudential themes) and other books of Hadiths: ﴾The Prophet (peace be upon him) said to the Bedouin who had sexual intercourse with his wife during the day in Ramadan: Set a slave free. The man said: I can not. He (peace be upon him) said: Fast for two consecutive months. The man said: I can not. Then, the Prophet (peace be upon him) said: Provide food for sixty poor people...﴿ As for the wife, nothing is incumbent upon her, for she does not fast during her menstruation period.

As for the second issue: The husband had sexual intercourse with his wife during her menstruation period. **The reply to this is:** He has to expiate for this by giving a dinar or half a dinar in charity according to the Hadith reported by Ibn `Abbas : ﴾He should give a dinar or only half a dinar in charity﴿ Narrated by Ahmad, Al-Tirmidhy, and Abu Dawud who said, 'This is the authentic narration." The dinar refers to a specific coin made of gold or the same value of silver.

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Likewise, if the wife was willing to have intercourse during her menstruation period, then she also has to expiate for it and both have to repent to Allah (Glorified be He) for their misdeed of having sexual intercourse during her menstruation period.

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Fatwa No. 1126

Q: A person is working in the army, and is not permitted to go out except on Thursday evenings and Fridays. Once during the month of Ramadan, he returned home and played with his wife, then they had sexual intercourse. His wife advised him to stop doing so. He stopped having intercourse without ejaculation. Then he performed it again and continued performing it until she ejaculated in order to satiate her desire. But he did not ejaculate. He thought that having sexual intercourse without ejaculation would not render his Sawm invalid. He did that many times. Moreover, he used to perform Salah (Prayer) without making Ghusl (ritual bath following major ritual impurity). He doubted that this was right and asked some of the scholars who told him that his Sawm was invalid and that he has to observe Sawm for two consecutive months as an expiation along with making up for the day that he had sex with his wife. He said that he could not observe Sawm because he has to perform certain athletics and hard drills. Moreover, there are certain specified times for having meals, sleeping and waking up. If he delays observing Sawm until he finishes the period of his army training, he is not sure that he will live until he makes up for that Sawm or not.

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A: Anyone who is legally competent to observe Sawm and had intercourse with his wife during the day in Ramadan while knowing that doing so is prohibited, should offer expiation along with making up for that day even though he did not ejaculate. Moreover, he has to repent to Allah and seek His forgiveness from this grievous sin.

Expiation for Sawm is freeing a slave, but if a person can not do so, then he has to observe Sawm for two consecutive months, if he can not observe Sawm, then he has to feed sixty needy persons. He has to give every needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, dates or the like of the food of the area. He also has to make Ghusl in order to perform Salah even though he did not ejaculate semen.

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Fatwa No. 1502

Q: In Ramadan 1396 A.H. I was sleeping and my wife was beside me. I got up at the time of Adhan (call to Prayer) of Fajr (Dawn) Prayer but I was defeated by sleep and completely forgot about Sawm (fasting). I had sexual intercourse with my wife as I used to do before sleep and at dawn, I performed Ghusl (ritual bathing) and offered the Fajr (Dawn) Prayer. I have regretted doing this so much. What should my wife and I do; taking into consideration that she does not know the ruling on having sexual intercourse during the day in Ramadan for a fasting person. When she reminded me after

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we had sexual intercourse, I told her: Why did you not inform me before it? She said: I do not know the legal ruling.

A: If the situation is as you have mentioned that you did it forgetfully, you should not make up for that day or offer an expiation for it because you are excused for forgetfulness. The Prophet (peace be upon him) said: (If anyone forgets that he is fasting and eats or drinks, he should complete his fast, for it was Allah Who fed him and gave him drink.) and sexual intercourse is the same. As for the woman, it is better for her to make up for that day and offer the expiation because it seems from what you have mentioned that she knew but she took the easy way out. We ask Allah to forgive us all. As for the expiation for breaking Sawm, it is releasing one believing slave, whoever can not afford it, may observe Sawm for two consecutive months. Whoever can not, may feed sixty needy people with a Sa` (2,172 grams) of barley, dried dates, rice or other kinds which he feeds to his family; giving each needy person half a Sa`.

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Fatwa no. 1838

Q: On the 14th of Ramadan, it happened that I was lying on my bed after Fajr (Dawn) Prayer and my wife came and stretched out beside me. She started caressing me until we ended up having conjugal intercourse.

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On a previous day also during Ramadan we had engaged in foreplay until I ejaculated. What is the ruling on a man having sexual intercourse with his wife or ejaculating during the daytime in Ramadan? What is the ruling on kissing and engaging in foreplay?

A: First: If the reality is as you mentioned, and you intentionally had sexual intercourse with your wife during the daytime in Ramadan while you were observing Sawm (Fasting), both of you have to make up for that day and perform Kaffarah (expiation). The Kaffarah is to free a believing slave, and if this is not possible, you have to observe Sawm for two successive months; any one of you who cannot observe Sawm must feed sixty poor people thirty Sa's (1 Sa' = 2.172 kg) of wheat, dates, rice, or foodstuffs similar to that which you provide for your own family; giving each poor person half a Sa'. Second: If the reality is as you mentioned and you engaged in foreplay with your wife during the daytime of Ramadan while fasting until you ejaculated, you also have to make up for that day. Your wife also has to make up for the day if she experienced ejaculation without having conjugal intercourse. Third: It is permissible for someone who is fasting to kiss their spouse if they are confident they will not ejaculate. However, it is Makruh (reprehensible) if ejaculation is feared. Anyone who kisses or engages in foreplay with their spouse while observing Sawm and ejaculates, their Sawm will be spoiled, according to the soundest opinion of scholars. They have to make up for the day, but they do not have to perform Kaffarah.

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Fatwa No. 2215

Q: During the Friday eve (i.e. Thursday night, as in the Hijri calendar the night precedes the day) corresponding to the twenty eighth of Ramadan i had intercourse with my wife ten minutes after the Canon Shot (a traditional way of notifying people of the time that they should get ready for the Fast) of Suhur (pre-dawn meal before the Fast). My wife agreed to this. Is it obligatory for both of us to do a Kaffarah (expiation) or is it obligatory on myself alone? After this incident I had intercourse with my wife during the night (of Ramadan before Suhur time); what is the ruling on this?

A: In case such intercourse took place after the Adhan (call to Prayer) of Fajr (Dawn) Prayer, you had intercourse with your wife in the daytime of Ramadan. Consequently, each one of you should do Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah), make up that missed day during which the intercourse happened, and do the Kaffarah which is freeing a slave. Being unable to free a slave, each of you should alternatively feed sixty Miskin (needy) persons the amount of half a Sa` (1 Sa` = 2.172 kg) of wheat, barely, rice, or any other staple food of your country. As for the canon that is shot before Adhan, it should be disregarded because it is mostly used some time before the time of Fajr so that people who intend to perform Sawm can get ready to abstain from things that break Sawm.

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Fatwa no. 2683

Q: I had intercourse with my wife during the daytime in Ramadan. I was told that I have to offer a Kaffarah (expiation), which is freeing a slave, observing Sawm (Fast) for two consecutive months, or feeding sixty poor people. However, I do not know whether this order of priority of the required Kaffarah is obligatory to follow or is optional. Please give us a Fatwa, may Allah reward you with the best.

A: If you intentionally had intercourse with your wife during the daytime in Ramadan, you have to offer a Kaffarah - and it is obligatory to follow its order of priority, according to the more correct of the two opinions maintained by scholars. Thus, you should free a slave, if you cannot, step to the second alternative: Sawm for two consecutive months, if you cannot, step to the third alternative: Feed sixty poor persons thirty Sa`s (1 Sa` = 3 kg. approx.) of wheat, fresh dates, rice, or any other staple foodstuff, each poor person receiving half a Sa`.

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The fifth question from Fatwa no. 3426

Q 5: a woman lives with her husband who does not observe Sawm (Fast) in Ramadan. On one of the days of Ramadan he wanted to have sexual intercourse with her, but she refused and locked herself in her room. The husband, due to the fact that he was stronger and was not fasting, compared to her being weak and sick and above all observing Sawm, broke into the room which made her faint. After the woman regained consciousness, he forced her to break her Sawm and had intercourse with her against her will. The next day

he had intercourse with her for the second time during the daylight hours of Ramadan. The woman left the home and went to her father's and completed her Sawm there. She also made up for the two days during which she was forced to break her Sawm. Now the case is that she is unable to fast for two consecutive months, and at the same time she could not afford the other Kaffarah, i.e., feeding sixty poor persons, because she is poor. On the other hand, it is not expected from the husband, who does not observe the prescribed Sawm of Ramadan in the first place, that he will observe the expiatory Sawm or even feed sixty poor persons. What should this woman do?

A: As for the woman, she is not obliged to make Kaffarah, because she was forced to that act, which is not the case with the husband who is obliged to make Kaffarah for having sexual intercourse with his wife on two consecutive days during daytime in Ramadan. He should emancipate a believing slave, and if he is unable, then he should observe Sawm for two consecutive months; if he can not, he will be obliged to feed sixty poor persons along with making up for missed days.

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The first question of Fatwa No. 3503

Q 1: a man had intercourse with his wife during the day of Ramadan for four days in 1394 A.H. He neither made up for these days nor offered Kaffarah (expiation). Please, advise us regarding the following:

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How can he make up for these days and offer Kaffarah (expiation), taking into consideration that he cannot free slaves or fast and his wife did not refuse having intercourse?

1-

Should the wife offer Kaffarah or make up for these days? In case, she has to offer it, how can she do so?

2-

Should he offer Kaffarah for each day or for the four days

3-

In case a woman has to offer Kaffarah, is it the same as the Kaffarah offered by a man?

4-

Is there any expiation offered for the delay?

A: First: This man should ask for Allah's forgiveness and should repent and regret his deed and be determined not to do it again, as it is one of the major sins. **Second:** He should fast four days to make up for the four days in which he had intercourse with his wife. Moreover, he should offer four Kaffarahs for each day and expiation is a must. Kaffarah has three sequential kinds: (1) Freeing a Muslim slave. (2) If not possible, fasting for two consecutive months. (3) If intolerable, then feeding sixty needy persons with thirty Sa` (1 Sa` = 2.172 kg) of wheat, fresh dates, rice, corn, or the like from the average food they usually feed their family. Each needy person shall have half a Sa` for each day. **Third:** The wife should also make up for these days and offer Kaffarah as previously mentioned,

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i.e. she should make up for the four days and offer Kaffarah on each of the four days as she agreed to have intercourse. Her Kaffarah is the same as the Kaffarah offered by a man.

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The sixth question of Fatwa no. 6401

Q 6: a man had sexual intercourse with his wife during the day of Ramadan. They kissed, but he did not ejaculate, and she was wearing her clothes. What is the ruling on this? What should he do to expiate for this? Does burning incense invalidate Sawm (fasting)? Please advise, may Allah bless you.

A: First, the man and his wife should repent and ask Allah to forgive them, as they violated the sacredness of their Sawm in Ramadan. Second, each of them has to pay the Kaffarah (expiation) for having intercourse during the day in Ramadan, which is setting free a Muslim slave. If they cannot do this, they must observe Sawm for two consecutive months. If they cannot do it, they should feed sixty needy people half a Sa` (1 Sa` = 2.172 kg) of wheat, rice or other types of food. They should also make up for that day.

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Even if they had intercourse while she was wearing her clothes, they have to make up for that day and pay the Kaffarah. **Third,** as for the incense, there is no harm in it for a fasting person provided that they do not inhale it on purpose. This applies also to all other types of fragrances. It is only forbidden for a person who is in a state of Ihram (ritual state for Hajj and `Umrah) until he ends the state of Ihram.

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First question from Fatwa no. 6906

Q 1: On the first day of Ramadan, i had sexual intercourse with my wife a while before Fajr Prayer, and we did not realize that this day was the first of Ramadan except after sunrise, knowing that we fasted on this day after recognizing that it was Ramadan. Please advise me if there is any other expiation for this other than fasting for two consecutive months, as I am an employee, and have no capability to offer Sawm (Fast) at the time being. Please advise me in this regard, May Allah reward you amply.

A: If the case is as mentioned, then there is no expiation on you for not knowing that the month had begun. Yet you and your wife should make up for this day for not having the intention of Sawm.

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Fatwa No. 8015

Q: In the blessed month of Ramadan, it was announced that Ramadan will begin on Friday suggesting that the impossibility of seeing the crescent stands for the evidence in this regard. On Thursday, i had sexual intercourse with my wife i.e. one day before the beginning of the month. After we fasted that month, we were told that we should fast another day because the month was not complete. Can you inform me whether I have to expiate for that day in which I had sexual intercourse with my wife or what should I do?

A: If the reality as you have mentioned, there is no expiation or sin upon you. You and your wife are only required to make up for that day that was eventually proven to be a day of Ramadan.

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Second question from Fatwa no. 9620

Q 2: A man did not fast during Ramadan for he was

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traveling with his family from Al-Ta'if to Tabuk, and his wife was not fasting either. the man had sexual intercourse with his wife during the daytime of Ramadan. Is there any expiation on him? Should he just make up for this day? What about the wife, in case she agreed or disagreed to have sexual intercourse with her husband?

A: If the case is as mentioned, and the intercourse occurred during travel, then neither the man nor his wife should expiate for this, rather they should make up for that day which they did not fast.

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Fatwa No. 13434

Q 1: is it permissible for a man to sleep next to his wife during the daytime of Ramadan without having sexual intercourse with her?

A: It is permissible for a man to sleep next to his wife during the daytime of Ramadan provided that he can control himself. His Sawm will be valid as long as he does not ejaculate semen.

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Q 2: Is it permissible for a man who, on returning home after a journey during which he broke the Sawm (fast), finds his wife taking a Ghusl (ritual bath) marking the purification of her menses to immediately have sexual intercourse with her? Or, should he complete the Sawm?

A: If a traveler returns home during the daytime of Ramadan, he must abstain from food, drink and sexual intercourse. Thus, he may not

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have sexual intercourse with his wife on the day he returns home so as not to violate the sanctity of Sawm time.

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Seventh question from Fatwa No 10676

Q 7: A person had sexual intercourse with his wife thinking that Fajr (Dawn) had not yet arrived. After finishing; this man came out of his room and discovered that this had taken place after the start of the early dawn. Consequently, he regretted it and completed his Sawm (Fast). Nevertheless, he feels guilty and is inquiring about the ruling on what happened?

A: In case the reality is exactly as what is mentioned in the question, it is obligatory on this man to make up for that day provided that he is sure that sexual intercourse happened after the break of Fajr i.e. the starting time of abstention from all things that break Sawm. Moreover, he has to offer a Kaffarah (expiation) which is to free a believing neck (slave) or, in the case of not being able to do so, to observe Sawm for two successive months or, in case of not being able to do so, to feed sixty Miskin (needy) people. This is because of his carelessness in identifying the start of Fajr. It is obligatory on his wife to do the same as long as she was not compelled.

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Fatwa no. 11782

Q: I got married ten years ago. One day during the daytime of Ramadan, I had sexual intercourse with my wife not knowing the ruling on this action. On another day in Ramadan, my wife and I woke up being in the state of Janabah (major ritual impurity), and we thought that we could not fast this day and that we have to make up for it later, thus we had sexual intercourse again during the daytime of Ramadan. Kindly advise me on what my wife and I should do. Knowing that I am a middle class person, and in case the expiation is feeding needy people, what is the type and quantity of foodstuff that I should offer?

A: You should expiate for the first and the second day during which you had sexual intercourse, and you should also make up for these two days and feed two needy persons, due to delaying the making up of the two mentioned days, along with offering Tawbah (Repentance) to Allah (May He be Exalted and Glorified). The expiation with respect to the opinion of Scholars in this regard is freeing a slave, but if you do not find (the money for freeing a slave), you must fast two successive months, and in case you are unable to do so, you should feed sixty needy people, giving each one half a Sa\` (1 Sa\` = 2.172 kg) of wheat, rice, Tamr (dried dates) or any foodstuff among the staple food existing in your country. The same applies to your wife. We hope that Allah accepts your repentance, as we hope that you should not return to this again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 13475

Q 2: In Shawwal, 1410 A.H., a man was making up for a day that he missed during Ramadan. His wife, who was not fasting, aroused him so much that he could not help having sexual intercourse with her during that day. What is the ruling on this matter?

A: Anyone who breaks his Sawm at a time outside the month of Ramadan through having intercourse with his wife has to make up for that day. He is not required to offer a Kaffarah (expiation) because sexual intercourse did not happen during Ramadan. He has to repent to Allah of that sin. The wife should also repent to Allah as she was the cause of breaking his Sawm.

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Fatwa No. (1426)

Q: I got married three days before Ramadan. Following our customs, I remained with my wife at her family's residence after the start of Ramadan. Being a novice, strong sexual desire drove me to have sexual intercourse with my wife three times in three days during the daytime of Ramadan bearing in mind that I did not do it out of ignorance. Please inform me regarding the Kaffarah (expiation); am I liable to more than one Kaffarah bearing in mind that I cannot afford Sawm on account of working as a driver in the army in Tabuk to and fro.

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A: the Kaffarah of having sexual intercourse during the daytime of Ramadan is to free a slave or, if not possible, to observe Sawm for two successive months or, if not possible, to feed sixty needy persons each needy person receiving half a Sa` (1 Sa` = 2.172 kg). This is authentically reported from the Prophet (peace be upon him). Thus, if you cannot free a slave, it will suffice you to feed sixty needy persons. Moreover, you are liable to three Kaffarahs, a Kaffarah per day. In addition, you have to repent to Allah (may He be Exalted and Glorified) and ask His forgiveness.

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Fatwa no. 7264

Q: It is of common knowledge that the ruling on whoever has sexual intercourse with his wife during the daytime of Ramadan is to emancipate a believing slave, fasting for two consecutive months or feed sixty poor persons.

The question is:

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1.

if the man has sexual intercourse with his wife more than once on different days, will he be obliged to fast two months as an expiation for each day on which he broke his Sawm, or that one-time expiation will be sufficient for any number of days on which he did that act?

2.

If the husband who did that act is ignorant of the religious ruling on this question, and that he only thought he would make up for each missed day with one in return, what is the ruling accordingly?

3.

Does the same ruling apply to the wife as well?

4.

Is it permissible for the husband to pay money instead of feeding poor people?

5.

Is the husband permitted to feed one poor person as Kaffarah (expiation) for him and his wife?

6.

If the husband cannot find sixty poor persons to feed, is it permissible for him to pay equal money for a charitable organization, such as the Al-Birr Society in Riyadh or any other charitable organization?

A: Cases when observing expiatory Sawm (Fast) becomes obligatory: Firstly, if the said husband had intercourse with his wife in the daytime of Ramadan once or more during the daytime of Ramadan, then he is obliged to make one Kaffarah (expiation). If he does not expiate for the first time of his intercourse and then repeats this reprehensible act on different days of Ramadan, he will have to make more than one Kaffarah according to the number of missed days. Secondly, it is incumbent upon him to offer Kaffarah albeit his ignorance on the ruling concerned. Thirdly, the wife is subject to the same ruling if she was a willing partner to involve in sexual intercourse. If she is forced to do so, she will not be to blame. Fourthly, it is not permissible for the said husband to expiate with money instead of feeding; it will not count if he does. Fifthly, it is permissible for him to feed one poor person with half a Sa` (1 Sa` = 2.172 kg) for him and the same for his wife; this person is regarded as one from the sixty poor person he should feed.

Finally: It is not permissible to pay the money of Kaffarah for just one poor person or to Al-Birr Society or any other organization, because there is a possibility that such money will not be used in feeding sixty poor persons. It is of utmost importance for the believer to be keen that his duty is discharged from any expiation and other obligations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 9148

Q: I am a twenty year old man. At the age of seventeen, I committed a deed during the daytime of Ramadan that requires performing expiation of fasting for two consecutive months. Allah did not guide me to observe this expiatory Sawm except during this year. I began my Sawm in Rajab 2, 1405 A.H. The month of Ramadan will come while I am still observing this expiatory Sawm. Moreover, I thought about marriage during the daytime while I was observing this expiatory Sawm on the 15th of Sha`ban. I got very excited so I intentionally rubbed my penis against the floor. I ejaculated semen with desire. Does doing so violate my expiatory Sawm? Should I begin my Sawm again? Does breaking Sawm in days other than Ramadan require expiation? I do not know what to do. May Allah reward you well!

A: Firstly: The coming of Ramadan and observing Sawm during it, does not violate the continuity of the expiatory Sawm you observe.

But ejaculating semen in the manner you have mentioned renders your Sawm invalid. Therefore, you have to begin observing expiatory Sawm from the beginning.

Secondly: Violating the Sawm of any day other than Ramadan does not require expiation at all. But it requires making up for that day. Expiation is required only for breaking Sawm during the month of Ramadan through having sexual intercourse. Expiation is an act of worship that is only incumbent upon a person who has sexual intercourse during the daytime of Ramadan.

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Fatwa No. 8789

Q: I am confused and distressed because I had sexual intercourse with my wife during the day in Ramadan a long time ago, more than twenty years ago when I was still recently married. I tried to pay the expiation of feeding sixty needy, for I could not fast or free a slave but I do not know the legal way to do so. What kind of food should I give? There is no direct contact with the needy i.e. I do not know who the needy people whom I should give are. Moreover, I sometimes remember the matter and become anxious in fear of Allah on account of this deed.

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I hope you will advise me in this regard; do you think that I should pay the expiation in cash or cereals such as barely, wheat, or the like or to gather those who deserve and feed them all one time?

A: First: Seek Allah's forgiveness for what you have done and the delay of the expiation for what you committed, May Allah forgive you. You have to make up for that day.

Second: The expiation for sexual intercourse during the day in Ramadan is: Freeing a slave. If impossible, a person may fast for two consecutive months (sixty days). If they can not fast, they may feed sixty needy people half a Sa` (1 Sa` = 2.172 kg) for each needy person, and the half of the Sa` is almost 1.5 kg of barley, rice, or the like of the staple food of your country. If the reality is as you have mentioned that you can not observe fasting, you may feed sixty needy people and nothing is sufficient except that. You have to inquire from those who know the needy people to give them the expiation. May Allah facilitate your affairs and forgive you as well as all Muslims. If you gather the needy people for lunch or dinner, it will be sufficient for you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 13449

Q: A person had intercourse with his wife who willingly went to bed with him during the day in Ramadan. After doing this act, they regretted it and performed Tawbah (repentance to Allah). They asked a shaykh in their area about the ruling on this act who told them that each one of them has to fast two consecutive months. It is not necessary to begin Sawm (fast) once the crescent rises, rather they are allowed to fast on any day provided that they complete two consecutive months. The husband began his Sawm from 16/6/1410 to 17/8/1410 AH, is his Sawm valid? As for the wife, she did not fast because of her monthly period which prevents her from fasting consecutively. How can she fast two consecutive months? Please clarify in detail, may Allah reward you with the best!

A: Whoever has intercourse with his wife during the day in Ramadan is obliged to free a slave, and if this is not possible, he should fast for two consecutive months. If he begins Sawm on the fifteenth day of the month and completes two consecutive months, it will be sufficient. With regard to the period which prevents the wife from fasting consecutively, she is excused and there is no blame on her. She is obliged to make up for the days she missed during her period and maintain the two months consecutively except for when she menstruates.

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Fatwa no. 13548

Q: a man had intercourse with his wife during daylight hours of Ramadan on two consecutive days and he is obliged to make two corresponding expiations and feeding one hundred and twenty poor persons. Is it permissible for the said person to feed sixty persons with the amount of food he would give for one hundred and twenty, namely giving for each one poor person the food of two, or he has to offer one meal for each poor person, and by that feeding one hundred and twenty persons. Kindly give us your Fatwa in this regard. May Allah reward you!

A: It is obligatory on whoever has sexual intercourse with his wife in the daytime of Ramadan to repent to Allah, ask His forgiveness and make up for the missed days during which he did this reprehensible act. Besides, he has to pay Kaffarah (expiation) for every corresponding day. The Kaffarah is to free a slave; if that is not possible then he must fast for two consecutive months; if he is unable to do that then he must feed sixty poor persons, and there is nothing wrong with paying more than one Kaffarah to the same poor person.

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Sawm of a Junub

Fatwa no. 4765

Q5: Is it permissible for a person to fast while in a state of Janabah (major ritual impurity related to sexual discharge) caused by intercourse with one's spouse during the night or anything else?

A: The Sawm (Fast) of a Junub (person in a state of post-sexual ritual impurity) due to sexual intercourse during the night without taking Ghusl (ritual bath) until after daybreak is valid. Likewise, the Sawm of a Junub due to a wet dream that takes place during the day or the night is valid, even if making Ghusl is delayed until after daybreak. Only sexual intercourse that takes place between daybreak and sunset invalidates Sawm.

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Becoming pure from menstruation before Fajr

The fourth, sixth and fourteenth questions of Fatwa no. 6288

Q 4: What is the ruling on a menstruating woman who becomes pure before Fajr (Dawn) Prayer? Should she fast this day?

A: She should fast this day and perform Ghusl (ritual bath following major ritual impurity) even after the light of Fajr appears.

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Postponing performing Ghusl until after the light of Fajr appears does not affect Sawm (Fast).

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 6: Is it permissible for a fasting person to wear perfume or use Siwak (tooth-cleansing stick) during the daytime? Likewise, is it permissible for women to henna their hair or apply oil?

A: It is permissible for a fasting person to apply perfume to the body, head cover, or clothes. However, one should not sniff it through the nose. Siwak may also be used during the daytime in Ramadan. In this regard, the Prophet (peace be upon him) said: ﴾Had it not been for fear of overburdening my Ummah, I would have ordered them to use Siwak at every Salah.﴿ (Agreed upon by Al-Bukhari and Muslim). The Hadith broadly applies to Zhuhr (Noon) and `Asr (Afternoon) Prayers whether one is fasting or otherwise. We do not know of any authentic evidence that prohibits using Siwak while fasting. It is also permissible for women to apply henna, oil, or any other substance that may help them groom their hair, as this does not affect the validity of Sawm. The same applies to men who, while fasting, may put any cream on their skin, whether for medical purposes or otherwise.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 14: If a person dies while still having to observe compensatory Sawm for missed days of Ramadan or in fulfillment of a vow made to fast, should their relatives observe Sawm (Fast) or pay Kaffarah (expiation) for every day of Sawm required on their behalf?

A: If, after recovery and regaining the ability to fast, the person concerned dies before observing Sawm, it is prescribed for their relatives to observe Sawm on their behalf, as the Prophet (peace be upon him) said: (If a person dies while still having to observe Sawm, their relatives should observe Sawm on their behalf.)

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(Agreed upon by Al-Bukhari and Muslim). The word "relatives" here refers to the nearest relatives, such as a father, son, brother, paternal cousin, and so on. However, if the person concerned dies before they have recovered, Sawm will be waived and thus their relatives neither have to fast nor pay a Kaffarah on their behalf.

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The tenth question of Fatwa no. 4679

Q 10: a)

If a person observing Sawm (Fast) swallows saliva, although not out of thirst, is their Sawm still valid or not?

b)

What, if upon waking up, a person had Suhur (the pre-dawn meal before the Fast) after the Adhan (call to Prayer) to Fajr (Dawn) Prayer was announced? Is their Sawm valid or not, knowing that the mentioned Sawm was during the blessed month of Ramadan?

c)

Is it permissible to drink water during the Adhan of Fajr Prayer or not?

A: a) If it is swallowed before it has been spit out of their mouth, their Sawm is valid. **b)** If upon waking up a person had Suhur after the Adhan to Fajr Prayer was announced, their Sawm during

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that day is invalid. They should make up for it if it is one of the days of Ramadan. In future, they should be keen to observe the due time of Fajr Prayer so that they do not commit this again. **c)** It is not permissible to eat or drink once the Adhan of Al-Fajr-ul-Sadiq (true dawn) has commenced if it is proven to the person that the Adhan is being announced after the due time of the Fajr Prayer.

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Makruh and Mustahab acts concerning Sawm and the ruling on making up for missed days of Sawm

(Part No. 10; Page No. 332)

Tasting food while fasting

The first question of Fatwa no. 9845

Q 1: Some scholars maintain that it is permissible for a woman to taste the food she is preparing while fasting to see if it is seasoned properly, on condition that nothing reaches her throat. Is this view correct?

A: It is permissible for a fasting person to taste the food during the daytime in Ramadan, if necessary, and their Sawm (Fast) is still valid as long as they do not deliberately swallow anything of it.

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Cursing and reviling while fasting

The first question of Fatwa no. 7825

Q 1: In Ramadan, is the Sawm (Fast) of a person, who, while in a rage, reviles or swears at another, invalidated by doing so?

A: Doing so does not invalidate Sawm, but it does detract from its reward. Muslims should control themselves and guard their tongue against swearing, reviling, backbiting, gossiping and other things forbidden by Allah whether or not they are fasting. However, a Muslim, while observing Sawm, should be all the more keen to preserve the integrity of their Sawm and be more watchful against anything offensive or may sow the seeds of discord and disunity among people, because the Prophet (peace be upon him) said: (When any of you is observing Sawm on a day, they should neither speak bad words nor raise their voice. If anyone reviles them or tries to quarrel with them, they should say: 'I am fasting.') (Agreed upon by Al-Bukhari and Muslim.)

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The fifteenth question of Fatwa no. 5611

Q 15: How long should the interval between Suhur (pre-dawn meal before the Fast) and Fajr (Dawn) Prayer be?

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A: The time of Suhur lasts until the time when Fajr Prayer is due because Allah (Exalted be He) says: ﴾And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night).﴿ To the same effect, the Prophet (peace be upon him) said: ﴾Bilal announces the Adhan (call to Prayer) at night, so eat and drink until you hear the Adhan of Ibn Umm Maktum. ﴿ (Agreed upon by Al-Bukhari and Muslim.) Ibn Umm Maktum was a blind man who would announce the Adhan only when he was told that dawn broke. However, it is Mustahab (desirable) to delay Suhur (until shortly before dawn).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 12029

Q 1: If at night I intend to observe Sawm (Fast) the next day and go to bed, and I wake up before Fajr (Dawn) and drink water, renew my Niyyah (intention) and then sleep until the time of Fajr Prayer is due, what is the ruling on this?

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A: If you make the Niyyah to observe Sawm, then eat before Fajr, and then renew the Niyyah to observe Sawm and abstain from having anything from the time of Fajr until sunset, then your Sawm is valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 11803

Q 5: If someone is observing Sawm (Fast) in Ramadan and is traveling to another country and has nothing but water, how will he break his Sawm?

A: If someone is observing Sawm and the sun sets while he has nothing but water, he should break his Sawm by drinking the water since breaking Sawm by having dates is Mustahab (desirable) but not obligatory.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 84

Q: a man ordered his thirteen year old daughter who had gotten her menses before Ramadan to fast. Due to her weakness, she could not fast and broke her fasting at the end of the month. Should she make up for these days or is she exempted as she could not fast?

A: Since this girl has reached the age of puberty by having her menstrual period, which is one of the signs of puberty for a woman, before the beginning of the month, fasting is obligatory for her. She should make up for the days which she did not fast due to her poor health and she is not exempted from it. However, she can make up for these days whenever she can for Allah (Exalted be He) says, ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿

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Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Mani\`	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 2662

Q: While traveling during Ramadan, I did not observe Sawm (Fast) on two days. Although I had the intention to make up for these two missed days of Sawn,

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I did not remember this until next Ramadan. Kindly give me a Fatwa in this regard.

A: If the reality is as you mentioned, you are not sinful for the delay in making up for the missed two days of Sawm until the start of next Ramadan. However, you have to make up for them after Ramadan. It is authentically reported that the Prophet (peace be upon him) (said, regarding the Saying of Allah: (Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error,') that Allah responded: "I did (pardon you).") Moreover, the Prophet (peace be upon him) is reported by Muslim in his Sahih as saying: (Anyone who forgets that they are fasting and eats or drinks should complete their Sawm, for it is Allah Who fed them and gave them something to drink.) (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 4909

Q 2: Is it permissible for a Muslim woman to delay the Sawm (Fasting) of Ramadan to the following year because of her menses or being in the state of postpartum period during Ramadan? Does she have the right to delay it to the following year? If it is difficult for her to observe Sawm in the following year, does she have the right to fast it after two years for having excuses like sickness, inability to endure Sawm or make up for the missed days of Sawm?

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May a Muslim woman who cannot bare Sawm and it is hard for her to make up for the missed days of Sawm to pay a Fidyah (ransom) instead of Sawm or what should she do? Could you kindly advise; may Allah reward you with the best!

A: It is permissible to delay making up for Ramadan until Sha'ban even without an excuse, but it is better to hasten in making up for these days. It is permissible for those women who break the Sawm during Ramadan due to excuses such as menstruation or postpartum period to delay making up for these days because of sickness or general weakness which do not enable them to fast. If the period is long, and she delays Sawm for one or two years, when she is cured and her strength is regained, she should hasten to make up for the missed days. If she has despaired of her ability to make up for these days, she should feed a needy person for each day she did not fast by paying half a Sa' (1 Sa' = 2.272 kg.) of the staple food of the country such as barley, dates, rice, corn or the like for each day they did not fast. If she gathers all the required amounts of food and gives them to one poor person or more for the whole of Ramadan, there is nothing wrong with this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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\`Abdullah ibn Qa\`ud	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa No. 4542

Q: I went to Iraq in the summer vacation four years ago.

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To err is human. I observed Sawm (Fast) for only five days during the month of Ramadan. I intentionally broke my Sawm on the other twenty five days. What is the expiation for breaking Sawm during these days? Does honest repentance obliterate this major sin? Is performing Hajj useful in this grievous calamity? How many days should I fast in order to have my sin forgiven?

A: You have to make up for the days of Sawm you missed whether consecutively or separately. You should seek Allah's forgiveness and repent to Him because of what you have done. You do not have to do anything except that. May Allah forgive us and you as He is the Most Merciful and most Compassionate. Allah (Exalted be He) says: ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ Tawbah (repentance to Allah) means to be sorry for what you have committed of sins and to give up evil things out of fear and glorification to Allah (Exalted be He). A person should also intend not to commit sins again. The Hadith in which the Prophet (peace be upon him) said: ﴾"If a person broke his Sawm during Ramadan with no legal excuse, observing Sawm for the whole year, if one fasts, will not make up for that day."﴿ is a weak Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first and second questions of Fatwa no. 4543

Q 1: i reached puberty at the age of twelve, one month before Ramadan, and i started to observe Sawm (fasting) at the age of fourteen. Should i make up for the missed days of Sawm in these two years or not?

A: You should make up for all the days you did not observe Sawm in Ramadan after the age of puberty, whether continuously or separately. You should also repent and ask Allah for forgiveness, as you committed a sin by breaking your Sawm in Ramadan without a legitimate excuse. May Allah accept your Tawbah (repentance) and forgive you for your negligence. Allah states, ﴿And all of you beg Allâh to forgive you all, O believers, that you may be successful﴾ He also states, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

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Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: I have taken contraceptive pills in Ramadan. Should I make up for the days during which I did not have my period through the contraceptive effect of the pills and so I observed Sawm (Fasting) and offered Salah (Prayer) on them with the people? Is there any sin on me for taking these pills?

A: It is permissible for a woman to take a medicine to delay her menstrual period, so that she can perform Hajj or 'Umrah (lesser pilgrimage), or observe Sawm in Ramadan, provided that it will result in no harmful effect on her. You do not have to make up for these days in which menstrual bleeding was stopped by the effect of the pills and you observed Sawm with the people.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
\`Abdullah ibn Qa\`ud	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Part of Fatwa no. (4677)

I am a 33-year-old lady who is married with children. My question is that I have been suffering from Waswasah (insinuation or obsession) for five or six years. This condition preoccupies me while performing Wudu' (ablution) so that I cannot proceed with it. I spend an hour and a half performing Wudu' for every obligatory Salat (Prayer) because I always think I have not completed it. The same happens with regard to Ghusl (ritual bath), I spend three hours and yet I think I have not been purified. It also takes me three hours to have a normal shower. This obsession also deprives me from wearing nice clothes. I have been treated in a mental hospital at Ta'if and by Dr. Muhammad `Irfan in Jeddah. I hope that your Eminence will consider my situation and guide me to what will help me repel this obsession. Moreover, I did not fast some days of Ramadan since my childhood and I cannot count these days; what should I do regarding them? Please answer my questions, may Allah grant you success!

A:

First: You have to seek Allah's Refuge from the accursed Satan, ask the help of Allah (Exalted be He), ask Him to grant you recovery,

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recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surat Al-Baqarah, 2:255) whenever you go to bed, and say: "Bismillahi al-ladhi la yadurru ma`a Is-mihi shai'un fil-ardi wa la fil-sama'i , wa Huwa-al-Sami`-ul-`Alim [In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heavens, and He is the All-Hearing, the All-Knowing]" three times in the morning and three times in the evening. You also have to do Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for yourself by reciting Surahs (Qur'anic chapters) of Al-Ikhlas and Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times, blowing into your hands after each time and rubbing every part of your body that you can reach when you go to bed, starting with your head, face and the front of your body. You should also make Du`a' (supplication) to Allah to remove the malady you have, and say: "Adhhib il-ba's Rabb al-naas, ashfi, anta Al-Shaafi, laa shifaa'an illa shifaa'uka shifaa'an laa yughaadir saqaman" [O Lord of the people! Remove the harm and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment]. You have to repeat this three times. Moreover, you should say the Du`a' for Removing Distress, by saying: "La ilaha ill-Allah Al-`Azim, Al-Halim, La ilaha ill-Allah Rabb-ul-`arsh al-`azim, La ilaha ill-Allah Rabb-ul-samawati wa Rabb-ul-ardi wa Rabb-ul-`arshi al-azhim (None has the right to be worshipped but Allah, the All-Mighty, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Mighty Throne. None has the right to be worshipped but Allah, the Lord of the heavens, the Lord of the earth and the Lord of the Honorable Throne)". Once you finish Wudu' or Ghusl either after menstruation or Janabah (major ritual impurity related to sexual discharge), be sure you have been purified, ignore the obsession, and do not stay for long in the bathroom for the obsessive thoughts you are suffering from come from Satan. If you follow what has been mentioned above, these thoughts will stop by the Permission of Allah (Exalted be He).

Second: If the reality is as you have mentioned, i.e., if you did not fast some days of Ramadan when you were a young adult and you do not know how many days these are, you should fast for a number

of days until you think you have most probably made up for the days. As for days you had not fasted before you attained puberty, you do not have to make them up. May Allah grant you recovery.

May Allah grant us success and may Allah send blessings and peace upon our Prophet Muhammad and his family and Companions!

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Eighth question from Fatwa No. 5168

Q 8: a woman broke her fast for five days in Ramadan and did not make up for them. Later, she became pregnant and was unable to make up the missed days. She knew that her delivery would be in Ramadan and that she would not be able to fast. What should she do? Should she make up for the full month in addition to the five days missed last Ramadan, or make up for the full month and feed poor people for the five days?

A: If the case is as you have mentioned, she should make up for the five days and the full month. She is not required to offer Kaffarah (expiation).

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Fatwa No. (5506)

Q: There is a young woman who works as a teacher and has four

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children who breaks Sawm (fast) during Ramadan for a Shar`y (Islamic legal) excuse such as discharging postpartum blood or being in her menses. However, after Ramadan is over, she does not make up for the days she missed but feeds one needy person per day. She further claims that whoever says that making up for the missed days is obligatory and may not be replaced by feeding is telling a lie.

A: It is obligatory on a person who breaks the Sawm of a day of Ramadan for an excuse such as illness, being on a journey, menstruation or postpartum period to make up for the day he misses. Thus, he may not feed a needy person per day as long as he has the ability to observe Sawm. Allah (Exalted be He) said: ﴾and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.﴿ Accordingly, in case doctors decide that such a woman does not have the ability to observe Sawm, she should feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat or any other local staple foodstuff for every day she misses. Moreover, she has to feed a needy person likewise for every day she delayed making up for until Ramadan of the next year has started without a valid Shar`y excuse. Furthermore, her claim, that whoever says that making up for the missed days is obligatory and may not be replaced by feeding is telling a lie, is untrue. Making up is obligatory unless there is no ability at all to observe Sawm, in which case feeding is the alternative. In this regard, `Aishah (may Allah be pleased with her) in reply to a similar question said: ﴾We used to be ordered to make up for fasting, but not to make up for Salah (i.e. we missed during menstruation).﴿ (Related by both Al-Bukhari and Muslim). Undoubtedly, this Hadith is of the same authority as that of a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 8561

Q 2: My mother broke her Sawm (Fast) for three days during Ramadan in the year 1403 A.H. due to a Shar`y (Islamically lawful) excuse. She wanted to make up for these days. Yet whenever she wanted to do so, she would either have a hardship or become busy. Nevertheless, she made up for two days, and there remained just one day to be made up for. The day was delayed until the Thursday complementing the thirtieth of Sha`ban of the year 1404 A.H. She fasted this Thursday, while fasting Ramadan of 1404 A.H. began on Friday 1/9/1404 A.H. Yet upon the end of the present Ramadan, it was declared that the Thursday (she fasted) was the beginning of Ramadan, not the completion of Sha`ban. Is it permissible to consider fasting this day as making up for the missed day of last Ramadan or is it to be part of the present Ramadan? Please know that she intends to fast the day she missed.

A: Fasting this day on her part does not suffice her for making up for the missed day of last Ramadan, since it happened to be the first day of Ramadan of the year 1404 A.H., nor does it suffice her for Ramadan

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of the year 1404 A.H., for she fasted it while it was not proven to be one of its days, rather it is a day of doubt. Observing Sawm on the day of doubt is not valid for Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6422

Q 3: Is it permissible to make up for missed days of Ramadan non-consecutively?

A: Yes, it is permissible to make up for missed Sawm (Fast) on non-consecutive days, as Allah (Exalted be He) says: ﴾And whoever is ill or on a journey, the same number (of days on which one did not observe Sawm must be made up) from other days.﴿ According to this Ayah, Allah did not stipulate that missed Sawm be made up for consecutively.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa No. 8194

Q: I fasted on the day of `Arafah (9th of Dhul-Hijjah) intending

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to make up for a day I missed in Ramadan. Does fasting the Day of `Arafah (9th of Dhul-Hijjah) suffice, if I intended it to make up for the missed day or not?

A: It is permissible for you to fast the Day of `Arafah (9th of Dhul-Hijjah) intending to make up for a missed day of Ramadan.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Third and fourth questions from Fatwa no. 8966

Q 3: if someone has to make up for a day that he missed during Ramadan, is it permissible for him to make up for that day on a Friday? If he had already observed it on Friday, should he make it up again?

A: It is permissible for a Muslim to single out Friday to make up a day missed in Ramadan.

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Q 4: i usually fast on Monday, Thursday, and Friday of each week, is there anything wrong with this?

A: If the reality is as you mentioned, it is good as long as you do not single out Friday with Sawm (fasting), because of the Prophet's saying: (None of you should fast on Friday

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unless he fasts a day before or after it.) Related by Al-Bukhari and Muslim.

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Fatwa no. 8465

Q: Kindly, be informed that I was a soldier in the Saudi forces located in Najran in 1389 AH. When the problem of Sharurah occurred during the Ramadan of that year, we were commanded to travel from Najran to Sharurah starting from the 17 th of Ramadan. We were in conditions that made us break our Sawm for the remaining days of Ramadan totaling 14 days. Out of ignorance, I did not make up for these days until now. In addition, I broke Sawm on many separate days of Ramadan in the years following 1389 A.H. I peformed the obligatory Hajj in 1397 A.H. I never broke my Sawm in Ramadan after that year except when it was necessary and when I broke my Sawm on any day, I made up for it. Should I make up for the missed fasts of the past years? What is the ruling on my performance of Hajj?

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A: Firstly: If the reality is as you mentioned, you are obliged to make up for the missed fasts you remember and to exert all your efforts in trying to calculate these days as much as you can. Moreover, you should feed one poor person for each day due to delaying making up for these days by the following Ramadan.

Second: The validity of Hajj is not affected by breaking Sawm.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fourth question from Fatwa No. 10618

Q 4: what is the expiation for a person who breaks Sawm (Fast) during Ramadan and delays making up for it until the following month of Sha`ban?

A: If he makes up for the days he missed before the beginning of the following month of Ramadan, it will be sufficient for him and there is nothing incumbent upon him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 10722

Q: I gave birth to a child on 21/8/1407 A.H. I was then unable to observe Sawm (Fast) during the blessed month of Ramadan that year (1407 A.H). Now, am I permitted to feed poor people or should I observe Sawm for the missed days, taking into consideration that I live in a very hot district, namely Tuhama `Asir? I am at a loss and want your Fatwa in this regard. May Allah reward you.

A: It is mandatory upon you to make up for the missed Ramadan of the year 1407 A.H in which you underwent your postpartum period. You should hasten to perform that Sawm before the following month of Ramadan. as for living in a very hot district, this is not a proper excuse for failing to make up for the missed days. It will not suffice you to feed sixty poor people if you are able to observe Sawm.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 11506

Q: a person abstained from fasting when he was 28 until he became 35 years old. He then turned to Allah (Exalted be He) in repentance and now is confused as to whether he should make up for these months which he missed, pay Fidyah (ransom), or give Sadaqah (voluntary charity)? Please advise us, may Allah reward you with the best.

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A: In the case where he was praying when he did not fast, he has to make up for these days and feed needy people for each day that he did not fast. He should give them half a Sa` (1 Sa` = 2.172 kg) of wheat or rice. However, if he was not praying, Tawbah (repentance to Allah) will suffice him and he does not have to make up for the days that he did not fast or to make up for Salah. This is because abandoning Salah is a major sin and Riddah (apostasy), and an apostate is not required to make up for his actions.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 11537

Q: I was greatly disturbed and worried after hearing an episode of the program Nur `Ala Al-Darb by Shaykh Salih Al-Fawzan. He mentioned that it is not permissible to break your Sawm (Fast) during an obligatory Sawm. But he did not elaborate on this point. I would like to know more about this as I was in complete negligence of this matter. In brief, my wife was making up for a day of Sawm she missed during Ramadan in 1407 A.H. I knew that she was making up for Sawm she missed. In the morning of that day, I had sexual intercourse with her. I knew that a person who is observing Sawm voluntarily is free either to complete his Sawm or to break it. Moreover, he is not required, in this case, to offer expiation.

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I thought that it is permissible for her to break her Sawm on that day as she is free to observe it at any other time just as a person who fasts voluntarily.

I and my wife have been worried since hearing the program mentioned above. We fear that the expiation may be more severe upon us or upon one of us. Moreover, I was not observing Sawm on that day.

I would like you to point out this matter for us. What should we do?

A: making up for days of Sawm you missed during the month of Ramadan is an obligation. If a person begins Sawm for these days, then they have to complete their Sawm. They are not permitted to break their Sawm except for a legal excuse. A woman's husband is not allowed to compel her to break her Sawm. He is also not allowed to have sexual intercourse with her during this time. She is also not required to obey him in this regard.

If you had sexual intercourse with your wife during the day when she was making up for a day of Sawm she missed during Ramadan, then you have to repent to Allah from that sin. You are not required to offer an expiation for this matter. Expiation is obligatory only upon those who had sexual intercourse during the month of Ramadan because of the sacredness of that time. Therefore, your wife has to make up for that day. A person is not required to expiate for breaking their Sawm on a day when they are making up for a day that they missed during the month of Ramadan.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 12582

Q: What is the ruling regarding a woman who fasts two days that she missed of Ramadan without her husband's permission i.e. without telling him. She felt shy to tell her husband. If it was not permissible for her to do this, should she expiate (offer Kaffarah) for it?

A: A woman has to make up for the days that she did not fast in Ramadan even if it is without her husband's knowledge. For obligatory sawm (fast), her husband's permission is not necessary. So the sawm of the woman mentioned is valid. As for non-obligatory sawm, a woman should not offer sawm while her husband is present except with his permission, because the Prophet (peace be upon him) (forbade that a woman should fast, at any time other than Ramadan, while her husband is present without his permission.)

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The second question of Fatwa no. 11663

Q 2: Observing Sawm (Fast) for six days of Shawwal is a voluntary act of worship; so is it sufficient for a woman to observe the Sawm of six days of Shawwal in place of the missed days of Ramadan or should she fast twelve days; six for making up the days that she missed and another voluntary six? May Allah reward you!

A: Observing the voluntary Sawm of six days of Shawwal is not sufficient to compensate for the missed days of Ramadan. The Muslim should first make up for the missed days then observe the Sawm of six days of Shawwal, if one wishes, before the end of the month.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 11810

Q 2: is it valid to make up for the missed days of Ramadan on Thursday and Friday or not?

A: It is permissible to observe Sawm (fasting) on Thursday and Friday in making up for the missed days of Ramadan or other voluntary sawm. What is forbidden is to single out Friday for voluntary Sawm.

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Second question from Fatwa No. 11491

Q 2: what is the expiation incumbent on a man who deliberately breaks his fast with no excuse in Ramadan?

A: If he broke his fast intentionally through having sexual intercourse, he has to make up for the missed days and make an expiation in addition to turning to Allah for repentance. The expiation is to free a Muslim slave, and if this is not possible, he may observe Sawm (fasting) for two consecutive months, and if this is unbearable for him, he may feed sixty needy people. Women should do the same if they were not forced to break their fast. If they broke their fast by eating or drinking or suchlike, they should make up for these days and return to Allah in repentance and there is no atonement due upon him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 10577

Q 2: A person broke his Sawm (Fast) one day last year, thinking that is was lawful to break Sawm for study reasons. Later on, he made up for

this day. One day this year, he broke his Sawm deliberately.

A: It suffices him, besides turning to Allah in repentance, to make up for the day of Ramadan he missed thinking that it was lawful to break Sawm for study purposes. He should also make up for the other day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question from Fatwa No. 5162

Q 2: a person broke his Sawm (Fast) during Ramadan deliberately. Another broke his Sawm for three days deliberately in Ramadan. A third person observed Sawm only on one day in Ramadan. What is the ruling on each one of them?

A: If any of them broke their Sawm deliberately through having sexual intercourse, then it is obligatory for them to make up for the days they missed and offer an expiation for every day. The expiation for each day is to set a slave free. If the person is unable to do so, he may fast two consecutive months for every day he missed. If he is unable to fast, he should feed sixty needy people for every day he missed through having sexual intercourse. If any of them broke their Sawm through eating or drinking, they must make up for the days they missed and they do not have to offer an expiation according to the soundest of the two views of religious scholars.

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All of them must seek Allah's Forgiveness and repent to Him because breaking Sawm during Ramadan is a major sin if done without a legal excuse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa No. 226

Q: I fell sick on the eighth day of last Ramadan. Consequently, I was carried to the hospital where I stayed for a month. During this period, I was in the interior security forces college. When I returned to the college and I was in the final year. I could not make up for the missed days during which I was severely ill. By the time I graduated in 15/4/1392 A.H, I had some problems in addition to being admitted to a training course, for this reason I was unable to make up for the missed days. Kindly, give me your Fatwa.

A: If the state is as you have described: You broke Sawm for some days of Ramadan after suffering a severe illness and your preoccupation with the final examination after getting out of the hospital, thus was unable to make up the missed days. Finally, you faced some problems followed by your two-month assignment course, then

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you have to make up for some of the missed days of the last Ramadan as much as you can. As for the remaining days, you are obliged to make them up after Ramadan is over. Also, you have to feed a poor person for each day that you delayed in making up sawm until the next Ramadan came, thus you made them up only after `Eid-ul-Fitr (the Festival of Breaking the Fast).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 527

Q: i did not observe Sawm (fasting) for three days in Ramadan due to my illness. Can i make up for them at anytime? Please advise.

A: You should make up for these three days you did not observe Sawm in Ramadan due to an illness during the days prior to the coming Ramadan, and the sooner the better. It is impermissible to delay any of these days until Ramadan if you are able to observe Sawm. If you delay them until next Ramadan, you should make up for them after Ramadan and feed a needy person for every day you delayed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa No. (1182)

Q: i used to not observe Sawm (fast) during the month of Ramadan from 1364 to 1371 A.H. I was then nineteen years old. The reason for doing so was that I worked as a shepherd in the desert - Your Eminence knows how hot those days were bearing in mind that I would shepherd from sunrise to sunset on foot. Afterwards, I observed Sawm for two months and spent in charity sixty kilograms of rice. Moreover, I intend to observe Sawm for another four months and feed a needy person per day in addition. Please guide me to what is right.

A: You must observe Sawm making up for other months you missed and in addition feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat or any other local staple foodstuff per day. Moreover, you have to repent to Allah and ask Him to pardon previous sins you gained through not observing Sawm for the number of months you mentioned. Thus, you should regret doing so, be determined not to do it again and admit your sins. Allah (Exalted be He) said: ﴿Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.﴾

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Mufassirs (exegetes of the Qur'an) view that those addressed by the Ayah (Qur'anic verse) are those who repent.

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Fatwa no. 1514

Praise be to Allah, and may peace and blessings be upon the Messenger of Allah, his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by the Head of the Commission for the Promotion of Virtue in Badr to His Honor Chairman which is referred to it from the General Secretariat with the number 1938/2, in 23/11/1396 A.H. The question is: a woman was afflicted with a psychological disorder whose symptoms included fever, nervousness, and other problems. Thus, she stopped Sawm (fasting) for four years. Must she make up for Sawm in this case or not? What is the ruling on this?

The Committee gave the following answer:

If that woman stopped Sawm because she was unable to, she must make up for these days when she becomes able to do.

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Allah states, ﴿and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great] for having guided you so that you may be grateful to Him.﴾ However, if her illness is incurable according to the doctors, she should feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, fresh dates or such foods in place of every day she did not observe Sawm. This also applies to elderly men and women who are too infirm to observe Sawm. In this case, they need not make up for Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 1575

Q: I broke my Sawm (fasting) two days in Ramadan of the year 1395 A.H., and the next Ramadan came while I had not made up for those days. In Ramadan of the year 1396 A.H., I broke my Sawm for three days, and I made up for the five days consecutively in Muharram of the year 1397 A.H. Do I have to pay Kaffarah (expiation)? My father died, and my mother is keen on offering Salah (Prayer) and observing Sawm. She began to offer two Rak`ahs (units of Prayer) after each Salah on his behalf. Some people told her to

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offer Salah on Friday, so she started to offer two Rak`ahs after each Fard (obligatory) Salah on Friday. Please advise him concerning this matter.

A: If breaking the Sawm was for a legitimate excuse, you have only to make up for these days, as Allah states, (but if any of you is ill or on a journey, the same number (should be made up) from other days.) However, if breaking the Sawm was without a legitimate excuse, you must repent in addition to making up for these days, as it is impermissible to break the Sawm in Ramadan except for a legitimate excuse. You do not have to pay Kaffarah (expiation) for the three days of Ramadan 1396 A.H. As for the two days of Ramadan 1395 A.H., you should feed a needy person half a Sa` (1 Sa` = 2.172 kg) for every day, if you had delayed making up for them without a legitimate excuse. This is the case if you broke your Sawm for any reason other than sexual intercourse. If you broke your Sawm by having sexual intercourse, you should pay Kaffarah in addition to making up for the days in which you broke your Sawm, which is freeing a believing slave. If you cannot do that, you should observe Sawm for two consecutive months. If you cannot do this, you must feed sixty needy people. As for your mother offering two Rak`ahs for your father after each Salah on Friday, this is impermissible. This was not ordained by Allah; rather it is a Bid`ah (innovation in religion). It is only permissible for her to supplicate to Allah to have mercy upon him, and give Sadaqah (voluntary charity) on his behalf.

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Fatwa No. (4845)

Q: I am a certain kind of cancer patient. I did not observe Sawm (fast) during the last month of Ramadan on account of being severely sick. I received medical treatment in King Faysal specialized hospital and I am now cured. My question is: may I observe Sawm or not?

A: You should hasten to make up for the Sawm you missed during last Ramadan after Allah has cured you of disease. In this regard, Allah (Exalted be He) said: ﴾but if any of you is ill or on a journey, the same number (should be made up) from other days.﴿

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The sixth question of Fatwa no. 5081

Q 6: i had an accident a few days before Ramadan and i could not observe Sawm (fasting). Given that in the following two years i observed Sawm in Ramadan, what is the ruling on the first month i could not observe Sawm? I am able to observe Sawm, but it is too difficult for me. Shall I feed needy people to compensate for the month which I broke Sawm, or shall I observe Sawm myself? What is the ruling on the next years, shall I observe Sawm even if it is difficult for me, or shall I feed needy people instead?

A: First, as for the days in which you broke your Sawm and have not made up for them until now, you should make up for them and feed a needy person for every day; you delayed making up for those days while you could have done so.

Second, as for the next years, you should observe Sawm if you can. If it is too difficult for you, you may break your Sawm and make up for it when you are able to do so, as Allah states, (and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.)

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First question from Fatwa No. 8973

Q 1: I was working in Iraq three years ago and my employer was a Christian. we stole some money without his knowledge because he was giving us low salaries in return for our hard labor during the whole month. Furthermore, he did not give us any holidays thus work had to continue even on Fridays. All of this was in return for low wages. After I returned to my home country, I felt guilty and I am trying to repent from this sin. What should I do so as to fulfill my duty as far as this stolen money is concerned? What is your advise?

I also broke my Sawm (Fast) on some days of Ramadan when I was living in Iraq, what should I do? I have read that whoever breaks his Sawm purposefully on a day of Ramadan, then fasting for a lifetime will not make up for this missed day.

A: First: You have to repent sincerely to Allah, regret what you have done, and resolve not to go back to that sin. Furthermore, you should restore the rights of the man who you have wronged, even if he was a Christian if it is possible for you to do this. However, if there is difficulty in finding the wronged person, then you may spend the money in charitable ways.

Second: You should make up the missed days in which you broke Sawm in Ramadan and repent to Allah from this act, may He forgive and accept your repentance. Besides, you should feed one poor person from the ordinary food that you eat, for each day that you delayed in making up for it until the next Ramadan.

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The second question of Fatwa no. 10570

Q 2: Some students still have to make up for some days missed in Ramadan when the next Ramadan arrives. This means that they have to make up for these days in addition to feeding a needy person for every day. However, they want to make up for these days anywhere else, whether in Riyadh during the winter or in Abha. Is it permissible for them to feed one needy person before observing Sawm, or shall they observe Sawm and then feed people after they return to their hometown because they don't know anyone in the other cities? Is it enough to pay money? If yes, how much is required?

A: It is permissible to pay the Kaffarah (expiation) of delaying the compensation for Sawm once or separately, whether before, during, or after compensation. It is not enough to pay money instead of feeding people.

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Fatwa No. 10766

Q: Several years ago, when I was twelve years old, I began to experience menstruation. I got my first period during Ramadan. At this age,

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my mother prevented me from observing Sawm (Fasting) because I was young. Ramadan ended and I did not fast at all. Should I make up for this month and offer Kaffarah (expiation), taking into consideration that this happened a long time ago?

A: This girl should make up for the days that she did not fast after starting to menstruate in Ramadan as she had reached the age of puberty. She should also offer Kaffarah for delaying making up for these days until the next Ramadan had started. This Kaffarah is to feed a needy person half a Sa` (1 Sa` = 2.172 kg) of wheat, rice, or the like of the staple food of the location where a person lives for each day that she did not fast.

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First, fourth, and eighth questions from Fatwa no. 9861

Q 1: what is the ruling on a woman who gave birth in Ramadan several times and was unable to make up for the missed fasts?

A: A woman who gives birth in Ramadan is obliged to make up for the days she missed in Ramadan. If she delays making up for these days till the next Ramadan without an excuse, she must make them up and feed one poor person

for each day that she broke her fast. If she has an excuse that makes her delay making them up, she has to make up for the missed days only without offering expiation.

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Q 4: What is the ruling on a person who dies before making up for the days he missed if he had the intention to make up for them? Is it permissible for his children to make up for the days that he missed?

A: If the person breaks his Sawm (Fast) during Ramadan for a legal excuse then fails to make up for it without negligence on his part then dies, there is no blame on him. But if he delays making up for the missed days without a legal excuse and then dies, it is permissible for any of his relatives to observe Sawm on his behalf as it is authentically reported that the Prophet (peace be upon him) said: (If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.) Reported by Al-Bukhari and Muslim.

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Q 8: what is the ruling on the Sawm (Fast) of a person who gets angry, reviles and abuses others a lot?

A: A Muslim should guard his tongue against cursing and insulting others at all times especially during the month of Ramadan. Reviling and abusing others is not of the morals of Islam. Moreover, one should keep his organs away from what Allah has prohibited. If a person abuses or reviles against him, he should say: "I am observing Sawm." The Prophet (peace be upon him) taught his Ummah (nation) to behave in such a manner. He who curses or abuses others is a sinner. But his Sawm is valid, though the reward of Sawm decreases according to what he says of cursing and committing of sins. The Prophet (peace be upon him) said: ("If one does not eschew lies, false conduct, speaking bad words to others,

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Allah has no need that he should abstain from his food and his drink.") This Hadith was reported by Al-Bukhari in his Sahih.

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Fatwa No. 12845

Q: A woman was forced to break her Sawm (Fast) during Ramadan for several years due to illness and menstruation. She never broke her Sawm deliberately. However, she has not made up for the missed months of Ramadan until now. Because of this, about six months are due upon her to fast. Now, she wants to make up for the missed days, so she began fasting Mondays and Thursdays, but her husband forbade her from continuing her Sawm. What should she do? Should she obey her husband and break her Sawm or observe Sawm without her husband's permission? Kindly, help me. May Allah reward you.

A: The said woman should make up for the number of days during which she broke her Sawm as well as feed a poor person for each day that she missed.

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It is not permissible for her husband to forbid her to make up for the missed days, because this Sawm is obligatory upon her and she should not obey him in this matter.

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Fourth question from Fatwa No. 820

Q 4: A person died on the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast). On the first or second day of Ramadan he felt ill and could not fast during the rest of Ramadan. Should his inheritors observe Sawm (Fast) on his behalf or should they feed the needy in expiation for his breaking Sawm? Or are both the dead and the inheritors free from blame?

A: If the ill person breaks his Sawm out of his inability to perform it and could not make up for it then dies on the first day of `Eid-ul-Fitr, making up for the missed days is not obligatory for him, as his death occured on the day of `Eid-ul-Fitr it denied him all opportunities to make up for it. Therefore, his inheritors do not need to make up for them or to feed the needy in expiation for this.

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

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Fatwa no. 2169

Q: my father died after suffering from a severe illness that prevented him from fasting half the month of Ramadan. He ordered me to fast these days for him. Should I carry out his request or offer Kaffarah (expiation)?

A: If the case is as you mentioned, you should not fast on his behalf or offer Kaffarah for the fasts that he missed. This is because of the general meaning of the Ayah in which Allah says, (Allâh burdens not a person beyond his scope.) Since your father was unable to fast or to make up for the days he missed, there is nothing obligatory on him.

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Fatwa No. 2277

Q: my wife suffered from an illness for three and a half years in which she could not observe Sawm (Fast) from 1395 to 15/09/1398 A.H., then she died. The missed days of Sawm accumulated to three months and a half. Should I offer Sawm for this period on her behalf, pay a Sadaqah (voluntary charity), or both? Is it permissible for one of her relatives other than me to fast this period on her behalf? Kindly, give me your Fatwa.

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A: If the state is as you mentioned that your wife remained ill for three years and a half in which she could not observe the Sawm of Ramadan and later she died, if she suffered from the illness until death, she is not obliged to make up for the missed days, for Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ Allah also said: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Accordingly, neither her relatives nor her husband are required to make up for the missed days on her behalf. However, if she had recovered and continued to be healthy for a period long enough to make up for the missed days but out of heedlessness she did not do that, then her husband and relatives should fast these days on her behalf.

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Fatwa no. 2261

Q: my mother fell ill during Ramadan and could not observe Sawm (Fasting) for eight days of the month. She died three months after Ramadan. Should I fast these eight days on her behalf? Can I delay fasting them until after Ramadan of next year, or can I instead pay Sadaqah (voluntary charity) on her behalf?

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A: If your mother recovered after the month of Ramadan in which she missed the eight days and did not make up for the days she missed, even though there was enough time for her to do so before she died, it is Mustahab (desirable) for you or one of her other relatives to fast these eight days on her behalf, because the Prophet (peace be upon him) said, ("Anyone who dies owing fasts, their heir must fast on their behalf.") (Agreed upon by Al-Bukhari and Muslim) It is permissible to delay fasting the missed days, but it is better to hasten and fast them if one is able to do so. However, if her illness continued until she died and she was not able to make up for the missed fasts, you are not required to make up for them either, due to her inability to do so and the general meaning of the Words of Allah (which mean): (Allâh burdens not a person beyond his scope.) and (So keep your duty to Allâh and fear Him as much as you can)

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First question from Fatwa No. 3122

Q 1: can a man make up for the missed days of Ramadan on behalf of his dead wife? Who is the most entitled to make up for her missed days of Sawm (fasting); her husband or children? Is it permissible to distribute these days among the members of the family so that every person

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fasts a day?

A: There is no sin on her if she can not fast after she has broken Sawm in Ramadan until her death. However, if she had recovered and did not make up for the missed days, her heirs and relatives have to make up for these days on her behalf. The Prophet (peace be upon him) said, ﴾If anyone dies while some days of fast are due on him or her, his or her heir must fast on their behalf.﴿ Reported by Al-Bukhari and Muslim. There is no harm in distributing the days among the members of her family.

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Fatwa No. 4704

Q: My eighteen year old son died five days ago, he was a student in the university of King `Abdul-`Aziz. He had only missed one day of last Ramadan because of a car accident on the first day of Ramadan. This accident resulted in his right thigh and left hand being broken and he left the hospital after treatment to the house which was not air conditioned much to his suffering because half of his body was covered with a splint that makes him feel extremely hot. He offered Sawm on the following days until the end of Ramadan after the house was provided with air conditioners. What is the ruling in this regard? I would like to inform you that he did not make up for that day, and

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the physician advised him to stop fasting so that his broken bones would heal and because of his need for healthy nutrition.

A: If the state is as you have mentioned, that your son had a car accident and had to break his Sawm on the first day of Ramadan due to him being unable to fast, then died before making up for that missed day, there is nothing due upon him. His relatives are not obliged to make up the missed day on his behalf or to pay Fidyah (ransom), as Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿

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Fatwa No. 4860

q: My father died and did not make up for some missed days of Ramadan of the year 1400 A.H. I do not know the number of days missed. The days missed were not due to illness, rather he broke his Sawm (Fast) while he was traveling and feeling tired. The next Ramadan came and my father did not make up for the missed days of the previous one. I told him of the matter and he replied that he will make them up in the winter. However, he died due to a car accident and I am sure that he did not make up for these days. I ask you to guide me; what should I do? Should I fast these days or give Sadaqah (voluntary charity) on his behalf, for he left considerable wealth?

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A: It is permissible for you to observe the fast of the days you think your father did not make up for, for the general meaning of the Prophet's saying: ﴿If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴾ Reported by Al-Bukhari and Muslim.

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Fatwa No. 5870

Q: I have a daughter who is feeble, thus her mother forbade her to observe Sawm (Fast) for two consecutive months of Ramadan. The girl died and did not make up for the two months of Ramadan. Is her mother blamed for this, being the one who forbade her to fast? Should the mother make up for these missed days on behalf of her daughter? Kindly help us with your Fatwa. May Allah reward you.

A: If this girl was too weak to fast, she is subjected to the same ruling of a sick person. No blame is on the mother for forbidding her to fast in Ramadan. If this state of illness remained until the girl died, she does not have to make up for the missed days. However, if she was able to fast without much difficulty, then her mother is blamed for preventing her daughter from observing Sawm in Ramadan. It is permissible for her to make up for the missed days on her behalf. It is preferable that the mother takes on this responsibility as the one who initiated the problem.

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`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Eleventh question from Fatwa No. 7942

Q 11: my grandfather died without making up for the days that he did not fast during Ramadan due to his illness. I wanted to fast these days on his behalf, but I have to make up for some days missed during my menstruation. Am I permitted to fast on his behalf while I have to make up for my own missed days, or should I finish my missed days then offer Sawm on his behalf?

A: A person should hasten to make up for the missed days of Ramadan for himself first, then it is permissible to fast on behalf of any relative of his or hers as prescribed.

If your grandfather died in a state of illness, then there is no need to make up for his missed days, but if he had recovered from this illness and lived a sufficient period to make up for the missed days, but did not fast these days, then you are entitled to offer Sawm on his behalf, for the prophet (peace be upon him) said: ﴾If anyone dies in a state (that he had to complete) some days of fast, his heir must fast on his behalf.﴿ The waliy here is the relative.

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Fatwa No. 9400

Q: My father suffered a severe illness at the beginning of Sha`ban. Later, Ramadan came with no change in my father's condition, as he was unable to eat and only drank water and coffee. He observed Sawm (Fast) on six days of Ramadan during which he did not eat, but drank water and coffee. Some of the benevolent people including his brothers and his wife urged him to break his Sawm, for he had a legal excuse i.e. severe illness. He said to them that there was no way for him to break his Sawm. After a lot of persuasion on the part of his wife that she would make up for his missed days if he died, he consented to break his Sawm complying with his family's wish lest Sawm should affect his health. He broke his Sawm for the rest of Ramadan, and on the first day of `Eid, the right side of his body was totally paralyzed including his foot and arms, and ten days later my father died. now, is my mother obliged to fast these missed days of Ramadan on behalf of my father according to her promise to him? Please, send the answer in a written form knowing that she lives in Yemen and I am a resident of Riyadh. I hope I can convince her with your Fatwa. May Allah guide you to benefit all Muslims.

A: If the state is as you mentioned; your father is excused in breaking Sawm due to his severe illness, and he is not obliged to make up for the missed days of Ramadan or to pay Fidyah (ransom), because he died in the period of his illness. Furthermore, your mother is not obliged to make up for these missed days or to pay Fidyah

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even if she made a promise to him, because there is no obligation on your father to make up for the missed days or to pay Fidyah.

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Voluntary Sawm (Fast)

(Part No. 10; Page No. 382)

Fatwa No. 11596

Q: A group working in the field of Da`wah (calling to Islam) in most of the Algerian universities prepares announcements of communal Iftar (breaking the Fast) on Sundays. They fast on Mondays then convene in a hall and break their Sawm together. We inquired about this act, the answer was that they do it for the sake of Da`wah as a means of unifying Muslims. Now, what is the religious ruling in this regard? Is it one of innovated Bid`ahs (innovation in religion), or not?

A: If the situation is as you described in the question, there is nothing wrong with the said gathering or announcing it.

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Fifth question from Fatwa No. 2232

Q 5: a person had to make up for days missed in Ramadan but instead he fasted voluntarily, later he made up for the missed days, is this sufficient for him?

A: Whoever observes voluntary Sawm (Fast) before making up for the missed days of Ramadan, then compensates for the obligatory days, there is nothing wrong with that. However, he should have

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made up for the missed days of Ramadan first, then it is up to him to fast voluntarily, for the obligatory Sawm is more important.

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The third question of Fatwa no. 6497

Q 3: Is it permissible to observe voluntary Sawm (Fast) with two intentions: the first to make up for missed days of Ramadan and the second to apply an act of Sunnah (supererogatory act of worship following the example of the Prophet)? Is the Sawm of a traveler or an ill person who can fast valid or not?

A: It is not permissible to observe voluntary Sawm with two intentions: one to make up for missed fasts and another to perform an act of Sunnah. It is better for a person who is traveling a distance over which it is permissible to shorten Salah (Prayer) not to observe Sawm. However, it is unobjectionable to observe Sawm in such a case, which will discharge the obligation. It is better for an ill person, if Sawm will be too hard for them, not to observe Sawm. Furthermore, if it is certain or probable that Sawm will cause harmful effects or results in death, it will be obligatory to refrain from Sawm so as to avert harm and hardship. Later on, a traveler or an ill person must make up for the days of Ramadan they have missed. However, if they observe Sawm despite difficulty, it will discharge the obligation.

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Fatwa no. 6139

Q: I am a twenty-seven-year-old Saudi man. I went to prison and I began to worship Allah. I observe Sawm (fasting) on Monday and Thursday of every week, on three days of every month, the whole month of Rajab; nine days of Dhul-Hijjah; the ninth, tenth and eleventh of Muharram (i.e. the day of 'Ashura', a day before and a day after); six days of Shawwal, and the middle of Sha'ban. It is claimed that Sawm should be observed in Ramadan only, and the rest is a Bid'ah (innovation in religion), and there is no Sahih (authentic) Hadith that proves them. But I found a Sahih Hadith which states this in the book entitled "Tanbih Al-Ghafilin" by Shaykh Abu Al-Layth Al-Samarqandy. Please advise whether Sawm on these days is really a Bid'ah, given that my colleagues in prison say so.

A: Sawm on Mondays and Thursdays, three days of every month (13th, 14th, and 15th of every Hijri month), the ninth of Dhul-Hijjah, the tenth of Muharram, in addition to a day before or after it, and six days of Shawwal, every year, all this is Sunnah (supererogatory acts of worship following the example of the Prophet), established by authority of Sahih (authentic) Hadiths.

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This also applies to fasting the first half of Sha'ban. It is also an act of Sunnah to observe Sawm the whole of this month, or most of it. As for dedicating the middle of Sha'ban for Sawm, it is Makruh (reprehensible) and groundless. May Allah grant you more success. As for singling out the month of Rajab for Sawm, it is also Makruh. However, if a person observes Sawm on some of its days and breaks the Sawm on other days, there is nothing wrong with this. May Allah double your reward and accept your Tawbah (repentance).

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Fatwa no. 12128

Q: Which days are most recommendable to observe voluntary Sawm (Fast) and which months are most recommendable to pay Zakah (obligatory charity)?

A: The most recommendable days to observe voluntary Sawm are Mondays, Thursdays, the White Days (13th, 14th, and 15th of every Hijri [lunar] month), the first ten days of Dhul-Hijjah, especially the Day of `Arafah (9th of Dhul-Hijjah), the 10th of Muharram along with one day before or after it, and the six days of Shawwal.

With regard to Zakah, it should be paid during any month after the passage of a full Hawl (one lunar year calculated from the time a property reaches the minimum amount upon which Zakah is due) on a property that has reached the Nisab (the minimum amount on which Zakah is due).

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Fifteenth question from Fatwa No. 6467

Q 15: is observing Sawm (Fast) on the White Days sufficient for the Sawm of Monday and Thursday as well?

A: The Sawm of the White Days i.e. (13th, 14th, and 15th of every Hijri month) and the weekly Sawm of Mondays and Thursdays is an independent ordained `Ibadah (worship). Whichever sort of Sawm someone intends, they are rewarded for it.

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Fourth question from Fatwa No. (11346)

Q 4: i am accustomed to observing voluntary Sawm (fast) for three days of every month. However, i sometimes get so tired that i cannot observe such a Sawm. Am i sinful for not observing it? Is the reward of the previous observance of Sawm recorded for me or does abandoning this Sawm decrease the reward? Is it obligatory on every person who observes Sawm for three days of every month to do so regularly?

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A: You will receive the reward of the previous Sawm you observed. Moreover, you are not sinful for abandoning voluntary Sawm.

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Fatwa no. 4198

Q: Today, Tuesday, is the fourth day of my fasting for the six days of Shawwal. (This morning) I woke up annoyed and looked at the clock; it was 04:15 a.m. The Adhan (call to Prayer) for the Fajr (Dawn) Prayer is called at 04:35 a.m. So I smoked a cigarette and drank some water and then went to the Masjid (mosque). I found someone sleeping in there, so I woke him to lighten the Masjid in preparation for the Fajr Prayer. The man told me that they had offered the Fajr Prayer at its due time, i.e. at 4:55 a.m. I looked at my watch and saw that it was 5:30 a.m. and not 4:30 a.m. as I had first thought. However, I continued my Sawm (Fast) and here I am. Can you tell me the ruling on this? May Allah forgive you and me!

A: If the reality is as you mentioned, then your Sawm on that day is not counted as valid by Shari'ah (Islamic law). Your Sawm became Fasid (void) because you drank water after the Fajr Prayer in error, neglecting to find out the exact time.

You are not required to fast another day in its place, as fasting the six days of Shawwal is Sunnah (supererogatory act of worship following the example of the Prophet) but it is not Wajib (obligatory). As Shawwal is now over, you cannot make up for that day that was missed. And we advise you to seek Allah's Forgiveness for smoking, as it is Haram (prohibited).

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First question from Fatwa No. (10195)

Q 1: what is the ruling on breaking voluntary Sawm (fast); is it a sin?

A: A person observing voluntary Sawm may break it and will not have to make up for it. In fact, a person observing voluntary fast is given free rein regarding voluntary Sawm whether before or after commencing it.

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Fatwa No. 12305)

Q: My paternal grandmother observes Sawm (fast) three days a month plus every Monday and Thursday intending to do good deeds. However, she was

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informed that observing Sawm on these days is impermissible. We wish that Your Eminence will give us a fatwa in this regard. May Allah show mercy to you and reward you well!

A: observing Sawm on Monday and Thursday is permissible. It is related by Abu Dawud on the authority of Usamah Ibn Zayd (may Allah be pleased with both of them) that the Prophet (peace be upon him) replied to the question of why he always observed Sawm on Monday and Thursday saying: ﴿The works of the people are presented (to Allah) on Monday and Thursday.﴾ In another narration: ﴿I would like my deeds to be shown (to Allah) while I am fasting.﴾ This Hadith clearly indicates that observing Sawm on Monday and Thursday is permissible and is a Sunnah (supererogatory act of worship following the example of the Prophet). Moreover, observing Sawm for three days of every month is also a Sunnah as stated in the Hadith authentically reported from the Prophet (peace be upon him).

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The third question of Fatwa no. 4763

Q 3: What is your legal opinion on fasting six days in Shawwal after the end of Ramadan? I read in the "Muwatta'" of Imam Malik that Imam Malik ibn Anas said - regarding the fasting of the six days of Shawwal - that he never saw one of the scholars or jurists fasting on these days.

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He was also never informed that any of the Salaf (righteous predecessors) did that. The scholars also regarded it as Makruh (reprehensible) and feared that it might be an act of Bid'ah (innovation in religion), and that these days might be wrongly considered as part of Ramadan. This was stated in the "Muwatta'", vol. 1, no. 228.

A: It was authentically reported on the authority of Abu Ayyub (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (Anyone who fasts Ramadan and then follows it with six days of Shawwal it is as if they fasted the whole year.) (Related by Ahmad, Muslim, Abu Dawud, and Al-Tirmidhi) This Hadith Sahih (authentic Hadith) is evidence that fasting six days of Shawwal is an act of Sunnah (supererogatory act of worship following the example of the Prophet), which was acted upon by Al-Shafi'y, Ahmad, and a group of other eminent scholars. It is not correct to contradict this Hadith on the grounds of the reasons that some scholars put forth for regarding fasting them as Makruh (reprehensible), claiming they fear that ignorant people may consider these days to be part of Ramadan or think their fasting is obligatory, or because it was not reported that any of the previous scholars used to fast on these days. This is based on conjecture, which is impossible to contradict the authentic Sunnah. [The juristic rule states:] The one who knows the evidence has higher authority than the one ignorant of it.

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The fourth question of Fatwa no. 3475

Q 4: Should the voluntary Sawm (Fast) of the six days of Shawwal be observed directly after Ramadan, following the day of `Eid-ul-Fitr (the Festival of Breaking the Fast), or is it permissible to start observing it several days after `Eid-ul-Fitr, during the month of Shawwal?

A: It is not necessary to observe this Sawm directly after `Eid-ul-Fitr. It is permissible to start observing it one or more days afterwards. The six days can be observed either consecutively or non-consecutively during the month of Shawwal, whichever is easier. This matter is open to choice, as this Sawm is Sunnah and not Faridah (obligatory act).

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The sixth question of Fatwa no. 7306

Q 6: if a person, who is used to fasting the six days of Shawwal regularly, becomes sick, hindered, or feels lazy to fast them in one of the years, is this a sin?

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We hear that anyone who fasts them regularly should not give up doing so.

A: Fasting the Six Days of Shawwal after the day of `Eid-ul-Fitr (the Festival of Breaking the Fast) is an act of Sunnah (whatever is reported from the Prophet). It is not obligatory upon anyone who fasts them once or more to continually fast them. It is not a sin to abstain from fasting them.

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Fatwa no. 2264

Q: If someone misses ten days of fasting in Ramadan due to a Shar'y (Islamic legal) excuse, and then fasts the six days of Shawwal after Ramadan without making up for the missed days of Ramadan, will they attain the Thawab (reward from Allah) promised for fasting the whole month of Ramadan then following it with fasting the six days of Shawwal? Will it be as if they had fasted the whole year? Guide us and may Allah reward you well!

A: Evaluating the rewards of the deeds performed by a Servant of Allah is the special domain of Allah (Glorified and Exalted be He). If a servant seeks the Reward of Allah (Glorified and Exalted be He), and exerts themselves in their obedience to Allah, their reward will not be lost. Allah (Exalted be He) says: ﴿Certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.﴾ Anyone who still has missed days of Ramadan that they need to make up should

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first of all fast them, and then fast the six days of Shawwal. Following the Sawm (Fast) of Ramadan with six days of Shawwal will not be fulfilled unless one has first completed the Sawm of Ramadan.

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First question from Fatwa No. (4052)

Q 1: may we, in our country, observe Sawm (fast) for two days as a precaution to be sure of observing Sawm on the Day of `Arafah (9th of Dhul-Hijjah)? Radio broadcasts tell us that tomorrow is the Day of `Arafah, while it coincides with the 8th of Dhul-Hijjah according to our calendar.

A: The Day of `Arafah is the day when pilgrims stand in `Arafah (performing one of the rituals of Hajj). Observing Sawm on this day is permissible except for a person who is actually performing Hajj. Thus, if you like, you may observe Sawm on this day. However, it is unobjectionable to observe Sawm on the day preceding it. Moreover, it will be good to observe Sawm on the first nine days of Dhul-Hijjah. In fact, they are honorable days in which observing Sawm is recommendable as the Prophet (peace be upon him) said: ("No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some companions of the Prophet said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man

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who does it by putting himself and his property in danger (for Allah's sake) and does not return with either of those things.") (Recorded by Al-Bukhari.)

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Fatwa No. (6655)

Q: Controversy arose among the seekers of religious knowledge, not to mention the masses, regarding observing Sawm (fast) on Friday if it coincides with the Day of `Arafah (9th of Dhul-Hijjah). Is it permissible to observe Sawm on the Day of `Arafah alone if it happens to be on a Friday? Or, should a person observe Sawm on a day preceding or succeeding it, bearing in mind that the former case conflicts with the Hadith prohibiting the observance of Sawm on Friday alone? We hope that Your Eminence will make this issue clear providing the sound Shar`i (Islamic legal) ruling. May Allah reward you with the best!

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A: It is permissible to observe Sawm on the Day of `Arafah alone if it happens to be on a Friday without observing Sawm on a day preceding or succeeding it as the Prophet (peace be upon him) is authentically reported to have urged people to observe Sawm on this day highlighting its superiority and the great reward for observing Sawm on it. The Prophet (peace be uon him) said: (Fasting the Day of `Arafah forgives the sins of two years: the previous and the following. As for the Day of `Ashura' i.e. the tenth of Muharram, it forgives the sins of the previous year.) Related by Ahmad, Muslim and Abu Dawud. This Hadith specifies the general meaning of the Hadith that reads: (None of you should fast on Friday unless he fasts a day before or after it.) Related by Al-Bukhari and Muslim. Accordingly, the general prohibition understood from this Hadith should be understood in the context of observing Sawm on Friday for it merely being Friday. However, observing Sawm on Friday for another purpose recommended by Sahri`ah is permissible and not prohibited even if Sawm is observed on Friday alone. If Sawm is observed on a day preceding or succeeding it, it will be a more precautionary implementation of the two Hadiths which will have the effect of the increase of the reward.

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Fatwa No. (11747)

Q: People here differed regarding observing Sawm (Fast) on the Day of `Arafah (9th of Dhul-Hijjah) this year as it coincides with Saturday. Some said they observed Sawm on the Day of `Arafah because it was the Day of `Arafah not because it was Saturday on which observance of Sawm is prohibited. Others did not observe Sawm because it was Saturday, the Jews' day of worship, and they wanted to act in contradiction to the Jews. As for myself, I was of the latter opinion. I am confused as to what the Shar`y (Islamic legal) ruling is on this issue. I researched it in many religious and Shari`ah books; however, I did not reach a decisive ruling on observing Sawm on such a day. I hope that Your Honor will guide me to the Shar`y ruling and send it me in a written document. May Allah reward you for this in this life and the Hereafter and for the beneficial knowledge you give to all Muslims.

A: Observing Sawm on the Day of `Arafah on its own, whether it coincides with Saturday or otherwise, is permissible. In fact, coincidence with any day of the week will make no difference in this regard, as observing Sawm on the Day of `Arafah is an independent Sunnah (supererogatory act of worship following the example of the Prophet). Moreover, the Hadith prohibiting observing Sawm on Saturday is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) as it is Hadith Mudtarib (a Hadith with disagreement over a transmitter or the text) that conflicts with authentic Hadith.

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Fatwa No. (13019)

Q: is it permissible to perform an act of worship with more than one intention? For example, one may have to observe Sawm (fast) to make up for a day missed during Ramadan. Is it permissible to intend both, making up for that day and observing Sawm on the Day of `Arafah (9th of Dhul-Hijjah), i.e. having two intentions; one for compensation and another for voluntary Sawm? Another example, may one combine the performance of Hajj and `Umrah (lesser pilgrimage) at the time of Hajj? Please inform us, may Allah reward you!

A: It is permissible to observe Sawm on the Day of `Arafah as the day one has to make up for, which replaces that day. However, by doing so, one will not receive the exclusive reward of observing Sawm on the Day of `Arafah as there is no evidence to substantiate it. As for combining the performance of Hajj `Umrah, it is approved of by the Prophet's (peace be upon him) statement: ❪`Umrah has been incorporated in Hajj until the Day of Resurrection.❫

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The second question of Fatwa No. (2174)

Q 2: i broke my Sawm (fast) one day of Ramadan due to severe illness. is it permissible for me to make up for it on the Day of `Arafah (9th of Dhul-Hijjah) - the Day marking the Hajj - bearing in mind that I had already observed Sawm on that day?

A: If you have already observed Sawm on the Day of `Arafah to make up for the day you did not fast in Ramadan, it will replace making up for the day you missed. However, it is preferable to make up for the days of Sawm one misses on a day other than the Day of `Arafah, so that one may dedicate oneself to Dhikr (Remembrance of Allah), Du`a' (supplication) and other acts of worship during Hajj or to fast it voluntarily outside of Hajj. By doing so, one may combine both virtues of observing Sawm voluntarily on the Day of `Arafah and compensation reconciling the opinions of scholars regarding whether compensating for days of Sawm missed during the first nine days of Dhul-Hijjah is Makruh (reprehensible).

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The fourth question of Fatwa No. (2187)

Q 4: what is the ruling on observing the optional Sawm (fast) of the Day of `Arafah (9th of Dhul-Hijjah) while one has yet to make up for days of Sawm missed during Ramadan?

A: If someone observes Sawm on the Day of `Arafah voluntarily while one has to make up for days of Sawm missed during Ramadan, his Sawm is valid. However, it is encouraged by Shari`ah not to delay compensation because one's soul is in Allah's Hands and one does not know when death will come. Thus, observing Sawm on the Day of `Arafah as compensation for a missed day of Ramadan is better than observing voluntary Sawm on that a day. Undoubtedly, obligatory acts of worship are to be given priority over supererogatory acts and should be given greater attention.

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The seventh question of Fatwa No. (7233)

Q 7: is the Prophet (peace be upon him) authentically reported to have observed Sawm for the first ten days of Dhul-Hijjah?

A: It is not authentically reported that the Prophet (peace be upon him) observed Sawm the first ten days of Dhul-Hijjah - better described as the nine days preceding `Eid-ul-Adha (the Festival of the Sacrifice). However, he (peace be upon him) urged people to do good deeds during these days. The Prophet (peace be upon him) is authentically reported to have stated: ("No good deed performed on other days are superior to those performed during these (first ten days of Dhul-Hijjah)."

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Then some companions of the Prophet asked, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for Allah's sake) and does not return with any of those things.") (Recorded by Al-Bukhari.)

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Sawm on the Day of 'Ashura'

Fatwa no. 10962

Q: What is obligatory for a Muslim to do on the Day of 'Ashura' (10th of Muharram)? Should they pay Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast) on that day?

A: It is prescribed for a Muslim to observe Sawm (Fasting) on the Day of 'Ashura', as it was authentically reported that the Prophet (peace be upon him) ordered his Sahabah (Companions) to observe Sawm on that day. However, when the Sawm of Ramadan was enjoined, it became permissible either to fast or not to fast on the Day of 'Ashura'. No Zakat-ul-Fitr is to be paid on the Day of 'Ashura' as due on 'Eid-ul-Fitr (the Festival of Breaking the Fast) after the month of Ramadan.

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Second question from Fatwa No. 13700

Q 2: is it permissible to observe Sawm (Fast) on the day of `Ashura' (the 10th day of the month of Al-Muharam) alone?

A: It is permissible to observe Sawm on the day of `Ashura' only but it is better to observe Sawm one day before or after it. This is the authentic Sunnah (commendable act) reported from the Prophet (peace be upon him) as he said: (If I live till next year I will fast the ninth) Ibn `Abbas (may Allah be pleased with them) said, 'That is to say, along with the tenth day.'

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First question from Fatwa No. 6774

Q 1: What is the ruling on someone who has days to make up for Ramadan and wants to fast voluntarily or

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to fast the day of `Ashura (10th and 11th of Muhrram) with the intention of making up for the fasts he missed in Ramadan? Is it permissible for a person who owes days from Ramadan to fast on `Ashura? is it permissible for a person who owes days from Ramadan to fast on `Ashura and one day after or before with the intention of making up missed days?

A: They should not observe voluntary fasts when they still owe one or more days from Ramadan. They should start with the fasts they missed in Ramadan, and then observe voluntary fasts.

Second: If they fast the tenth and eleventh of Muharram with the intention of making up days they missed of Ramadan, it is permissible and will make up for two of the days that they missed. The Prophet (peace be upon him) said, ﴿Actions are judged but by intentions, and every person will have but that which he intended.﴾

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Making up for supererogatory Sawm (Fast)

Third question from Fatwa No. 2014

Q 3: I observe Sawm for three days every month. One month,

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I felt ill. Therefore, I could not observe Sawm. Do I have to make up or expiate for them?

A: there is no making up for the missed days of supererogatory Sawm even if a person missed them willingly. But it is better for the Muslim to continue doing good deeds according to the Saying of the Prophet (peace be upon him): ﴾The deed liked most by Allah is one to which the doer adheres constantly even if it is small.﴿ So you do not have to make up or expiate for your missed supererogatory Sawm. It should be noted that a person gets rewarded even if he fails, due to disease, inability, traveling, or the like, to do good deeds that he used to do as in the Hadith: ﴾When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home.﴿ Related by Al-Bukhari in his Sahih.

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(Part No. 10; Page No. 404)

First question from Fatwa No 13589

Q 1: i am a lady who likes to observe Sawm (Fast) three days a month. However, I can not do so for the 13th, 14th, and 15th of every Hijri month as I am sometimes on my menstrual or postpartum period. Is it permissible for me to observe Sawm (Fast) on any days other than the 13th, 14th, and 15th? Is this sufficient for observing Sawm for the whole year?

A: It is better for whoever likes to observe Sawm for three days on a monthly basis to do so on the White Days (13th, 14th, and 15th of every Hijri month). However, a person may observe Sawm on any other three days and hopefully this might be sufficient for observing Sawm for the whole year because every good deed is multiplied by ten. Moreover, the Prophet (peace be upon him) did not specify the White Days when he advised Abu Hurayrah and Abu Al-Darda' to fast three days a month. Besides, the Prophet (peace be upon him) said to Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) (Observe Sawm for three days during the month; this is like fasting for the whole year.)

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The second question of Fatwa no. 7115

Q: A debate arose between me and some of my colleagues due to my mentioning that in Syria we fast Ramadan and on the night preceding 'Eid-ul-Fitr (the Festival of Breaking the Fast) we have Suhur (pre-dawn meal before the Fast) and then have breakfast only after offering 'Eid Prayer. Is this permissible and is it to be considered completing the number of days in the month i.e. thirty days? Is it considered a day of Sawm (Fast)? Please, provide me with sufficient proofs based on the Book of Allah and the Hadith of the Messenger (peace be upon him).

A: It is prohibited to fast on the day of the two 'Eids. It is also not permissible to have Suhur (pre-dawn meal before the Fast) on the night preceding 'Eid-ul-Fitr (the Festival of Breaking the Fast) with the intention to fast that day so as to complete fasting thirty days. This is based on the Hadith recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of 'Umar (may Allah be pleased with him) who said: (These are two days which the Messenger of Allah (peace be upon him) has forbidden the observing of Sawm (Fast) on them: the day when you break your fast ('Eid-ul-Fitr) and the other day when you eat of your sacrifices ('Eid-ul-Adha).)

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The Sunnah (action following the example of the Prophet) on 'Eid-ul-Fitr is to eat some dates before going out to the Musalla (place for prayer) to offer Salat-ul-'Eid (the Festival Prayer) based on the Hadith reported by Al-Tirmidhi from Buraydah (may Allah be pleased with him) who said: (The Messenger of Allah (peace be upon him) used not to go out (to the Musalla) on the Day of Al-Fitr (Breaking the Fast) except after eating and used not to eat on the Day of Al-Adha (Sacrifice) except after offering Salah (Prayer).)

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Fatwa no. 12324

Q: During Ramadan, we traveled to a Muslim country. We observed Sawm (Fast) on the Day of `Eid to make up for some days we missed during Ramadan. Is this valid or not? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best! Traveling with us was a sick person who had an artificial kidney implanted within his body. He was not able to observe Sawm. What is the ruling on this?

A: It is not permissible to observe Sawm on the Day of `Eid. Observing Sawm on this day does not suffice

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for making up for the obligatory days of Sawm you missed. As for the patient within your company who cannot observe Sawm, he is permitted to break Sawm and make up for the missed days later if he can observe Sawm.

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Fatwa no. 11507

Q: a man is accustomed every year to observe Sawm (Fast) on the White Days (13th, 14th, and 15th of every Hijri month) of every Sha'ban, and slaughters a sacrificial animal and gives it as Sadaqah (voluntary charity) on the night before the 15th of Sha'ban. Would you please give us a ruling on this so we can either advise this man or support him in doing this.

A: The Prophet (peace be upon him) encouraged the voluntary observance of Sawm on the three White Days of every (Hijri) month, without specifying one month over another for Sawm, except Ramadan, as is well-known. So, singling out Sha'ban over other months to observe Sawm on the White Days of that month only contradicts the generality of the teachings of the Sunnah, which indicate non-specification. The Prophet (peace be upon him) encouraged his Ummah (nation based on one creed) to draw closer to Allah by voluntarily slaughtering sacrificial animals for His Sake Alone, without singling-out a specific day or month for it. Allah (Glorified be He) says (what means): ﴾Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾"He has no partner. And of this I have been commanded, and I am the first of the Muslims."﴿ Making a habit of slaughtering a sacrificial animal on the night before the 15th of Sha'ban is Bid'ah (innovation in religion) and a specification with no evidence to support it.

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It was authentically reported that the Prophet (peace be upon him) said, ﴾"Anyone who does an action which is not in accordance with this matter of ours (Islam), will have it rejected."﴿ He also said, ﴾"Anyone who introduces something into this matter of ours (Islam) that is not part of it, will have it rejected."﴿

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The fourth question of Fatwa no. 7912

Q 4: Is it permissible to observe Sawm (Fasting) on Mondays and Thursdays of Rajab and Sha'ban? Is it permissible to observe Sawm after the fifteenth of Sha'ban?

A: Observing Sawm on Mondays and Thursdays is not only restricted to Rajab or Sha'ban, rather it is a Mandub (commendable) act during all the months of the year. It is also permissible for whoever is in the habit of fasting them all year to observe fasting them after the fifteenth of Sha'ban, even if one of these days coincides with the Day of Doubt (so called because there is doubt concerning it - is it the last day of Sha'ban or the first day of Ramadan), for the Prophet (peace be upon him) said: (Do not observe fast for a day or two days ahead of Ramadan, except a person who is in the habit of observing a particular Sawm; they may fast on that day.) (Agreed upon its authenticity by Al-Bukhari and Muslim)

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I`tikaf (seclusion for worship in a Masjid)

(Part No. 10; Page No. 410)

The fourth question of Fatwa No. 3810

Q4: Is it permissible for a person to begin i`tikaf at any time other than the last ten days of Ramadan?

A: Yes, it is permissible to begin I`tikaf at any time, but the best time is the last ten days of Ramadan in keeping with the tradition of Allah's Messenger (peace be upon him) and his Companions (may Allah be pleased with them). It is authentically reported that the Prophet (peace be upon him) began I`tikaf during the month of Shawwal in some years.

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The fourth, fifth, sixth, and seventh questions of Fatwa no. 6718

Q 4: What are the conditions of I'tikaf (seclusion for worship in a Masjid)? Is Sawm (Fasting) a condition of I'tikaf? Is it permissible for a Mu'takif (one who observes I'tikaf) to visit a sick person, accept an invitation, tend to his family's needs, attend a funeral, or go to work?

A: It is prescribed to observe I'tikaf in a Masjid (Mosque) in which congregational prayers are held. If the Mu'takif is one of those for whom Jumu'ah (Friday) Prayer is obligatory and the period of his I'tikaf will include a Friday, it is better for him to stay in a Masjid where Jumu'ah Prayer is observed. It is not a condition for the Mu'takif to be fasting. According to the Sunnah (acts, sayings or approvals of the Prophet), the Mu'takif should not visit the sick during his I'tikaf, accept any invitation,

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tend to his family's needs, attend any funeral, or go to work outside the Masjid, because it was authentically reported that 'Aishah (may Allah be pleased with her) said: (The Sunnah for the Mu'takif is not to visit a patient, attend a funeral, touch or be intimate with his wife, or go out for anything unless it is an absolute must.)

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Q 5: When someone wants to observe I'tikaf (seclusion for worship in a Masjid) during the last ten days of Ramadan, what is the time of beginning I'tikaf in the Masjid and the time of ending it?

A: Al-Bukhari and Muslim (may Allah be merciful to them) narrated on the authority of 'Aishah (may Allah be pleased with her) that (when the Messenger of Allah (peace be upon him) decided to observe I'tikaf, he used to offer the Fajr (Dawn) Prayer then go to his place of I'tikaf.) The period of I'tikaf during the last ten days of Ramadan ends with the setting of the sun of the last day of the month.

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Q6: is it permissible to begin i`tikaf (seclusion for worship in a Masjid) in the security office or in the Zakah Committee room which are both in the Masjid (mosque)? It should be noted that the doors of these rooms are inside the Masjid.

A: The rooms whose doors lead to the Masjid

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take on the same ruling as the Masjid. If the rooms were outside the Masjid, then they would not be considered a part of the Masjid even if their doors lead to the Masjid.

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Q 7: who narrated the following hadith (Whoever practices I'tikaf of only one day for the sake of Allah, Allah will keep him away from Hell-fire at a distance of three trenches, the distance of each trench is like the distance between the East and the West'.) and what is the degree of the Hadith in terms of authenticity? If a person wants to observe I`tikaf (seclusion for worship in a mosque during Ramadan) for one day, when should he begin I`tikaf and when should he end it? Similarly, if he wants to observe I`tikaf for two days, when should he begin I`tikaf and when should he end it?

A: The hadith is weak. I`tikaaf begins after Fajr (Dawn) Prayer and ends at sunset whether a day or two.

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Fatwa No. 7886

Q: I am a resident of Kuwait and was observing I`tikaf (seclusion in the mosque for worship) during the last ten days of Ramadan. When I heard that the sighting of the new moon (of Shawwal) in Saudi Arabia and other countries had been confirmed, I ended my I`tikaf. I went home, had sexual intercourse with my wife and broke my fast because I thought that day was the first of Shawwal when one is not permitted to fast. What is the legal ruling in this case? What compensation should I and my wife pay? Would you kindly advise and cite the proofs? May Allah reward you.

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A: You did the right thing when you broke your Sawm (fast) on Friday and ending your I`tikaf because it is the day of `Eid-ul-Fitr. The sighting of the crescent of Shawwal was confirmed on the night of Friday. It is authentically reported from the Prophet (peace be upon him) that he stated: ﴿Start fasting on seeing it (the new moon of Ramadan), and give up fasting on seeing it (the new moon of Shawwal)...﴾ If the number of days which you fasted during Ramadan were twenty eight days, observe Sawm (fast) in place of the day which you missed to complete twenty nine days.

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The eighth question of Fatwa No. 8701

Q 8: is it permissible to single out a certain day for observing i`tikaf (seclusion for worship in a Masjid)?

A: It is impermissible to single out a certain day for observing I`tikaf. However, one should be keen to observe it during the last ten days of Ramadan following the example of the Prophet (peace be upon him).

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The eighth question of Fatwa no. 2392

Q 8: How to spend Laylat-ul-Qadr (the Night of Decree) in worship; is it by offering Salah (Prayer), reciting the Qur'an, reading the Sirah (the Prophet's biography),

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listening to lectures and lessons, or celebrating it in the Masjid (Mosque)?

A: First: The Messenger of Allah (peace be upon him) used to be exceptionally diligent in his worship during the last ten days of Ramadan, more so than at any other time; praying, reciting the Qur'an and supplicating. It was reported by Al-Bukhari and Muslim on the authority of 'Aishah (may Allah be pleased upon her) that ﴾when the last ten (nights of Ramadan) began, the Messenger of Allah (peace be upon him) would stay up the night, wake his family (for prayer) and tighten his Izar (i.e. exert himself in worship and abstain from conjugal intercourse).﴿ Ahmad and Muslim reported: ﴾The Messenger of Allah (peace be upon him) used to strive hard in worship during the last ten days of Ramadan as he never did at any other time.﴿

Second: The Prophet (peace be upon him) exhorted to stay up and pray Qiyam (optional Night Prayer) on Laylat-ul-Qadr out of faith and in the hope of reward. It was narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who spends Laylat-ul-Qadr in Qiyam, out of Iman (Faith) and Ihtisab (confident anticipation of Allah's Reward), will have their past sins forgiven.﴿ (Related by the Group of Hadith Compilers except Ibn Majah) This Hadith indicates that it is prescribed to stay up and spend this night in Qiyam.

Third: One of the best Du'a's (supplications) to be said on Laylat-ul-Qadr is that which the Prophet (peace be upon him) taught to 'Aishah (may Allah be pleased with her). It was reported by Al-Tirmidhy who ranked the Hadith as Sahih (authentic), that 'Aishah (may Allah be pleased with her) said: ﴾I said, 'O Messenger of Allah, if I know which night is Laylat-ul-Qadr, what should I say on that night?' He replied, 'Say: Allahumma innaka 'afuwwun tuhib-ul-'afwa fa'ffu 'anny [O Allah! You are All-Forgiving and You love forgiveness, so forgive me].'﴿

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Fourth: With regard to specifying which night of Ramadan is Laylat-ul-Qadr; this requires specific evidence, however the odd-numbered nights during the last ten nights are more likely than others. The night of the twenty-seventh is the most likely to be Laylat-ul-Qadr based upon the Hadiths reported in this regard.

Fifth: With regard to Bid'ahs (innovations in religion), they are not permissible during Ramadan or at other time. It was authentically reported that the Messenger of Allah (peace be upon him) stated: ﴾Anyone who performs an action which is not in accordance with this matter of ours (Islam) will have it rejected.﴿ According to another narration: ﴾Anyone who introduces anything into this matter of ours (Islam) which is not of it will have it rejected.﴿

We know of no basis for the celebrations held during some nights of Ramadan. Truly, the best of

guidance is the guidance of Muhammad (peace be upon him) and the worst of matters are those which are newly-invented in the religion.

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Thanks to Allah, vol. (10) of the Fatawa of the Permanent Committee has been completed

Allah willing, vol. (11) is to follow

Starting with the Book of Hajj